

The
Jerusalem
Tragedy



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A.P. stout.
" —

THE JERUSALEM TRAGEDY.

BY

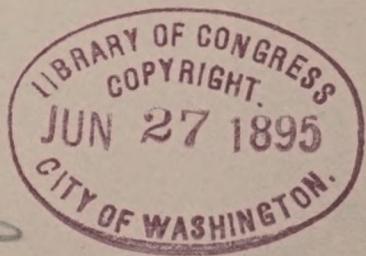
PROF. A^{ndrew} P. STOUT,

Minister, and Author of the Map of "The Travels of Jesus,"
"Chronology of Christ's Life," etc.

GRAPHICALLY ILLUSTRATED.

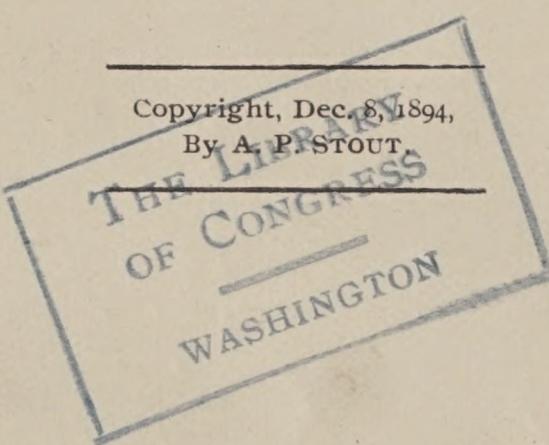
NASHVILLE, TENN.:
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1895.



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THE ONLY TRUE LIKENESS OF
OUR SAVIOUR,

Taken from one cut in an Emerald by command of Tiberius Caesar
and which was given from the Treasury of Constantinople, by
the Emperor of the Turks, to Pope Innocent VIII., for the re-
demption of his brother, then a captive to the Christians.

INTRODUCTION.*

THIS book is an effort to portray the tragedy of Christ the Holy from a chronological and historical point of view from the last paschal supper until the dispersing of the multitude from Calvary

Years of study on "Chronology† of Christ's Life" proves that a chronological study of the Gospels and of subjects in them is the only way a clear harmonious view of him can be obtained

The work is intended to be free from prejudice free from theological bias and free from denominationalism the special object being to present Christ the Holy and his many murderers in the true light

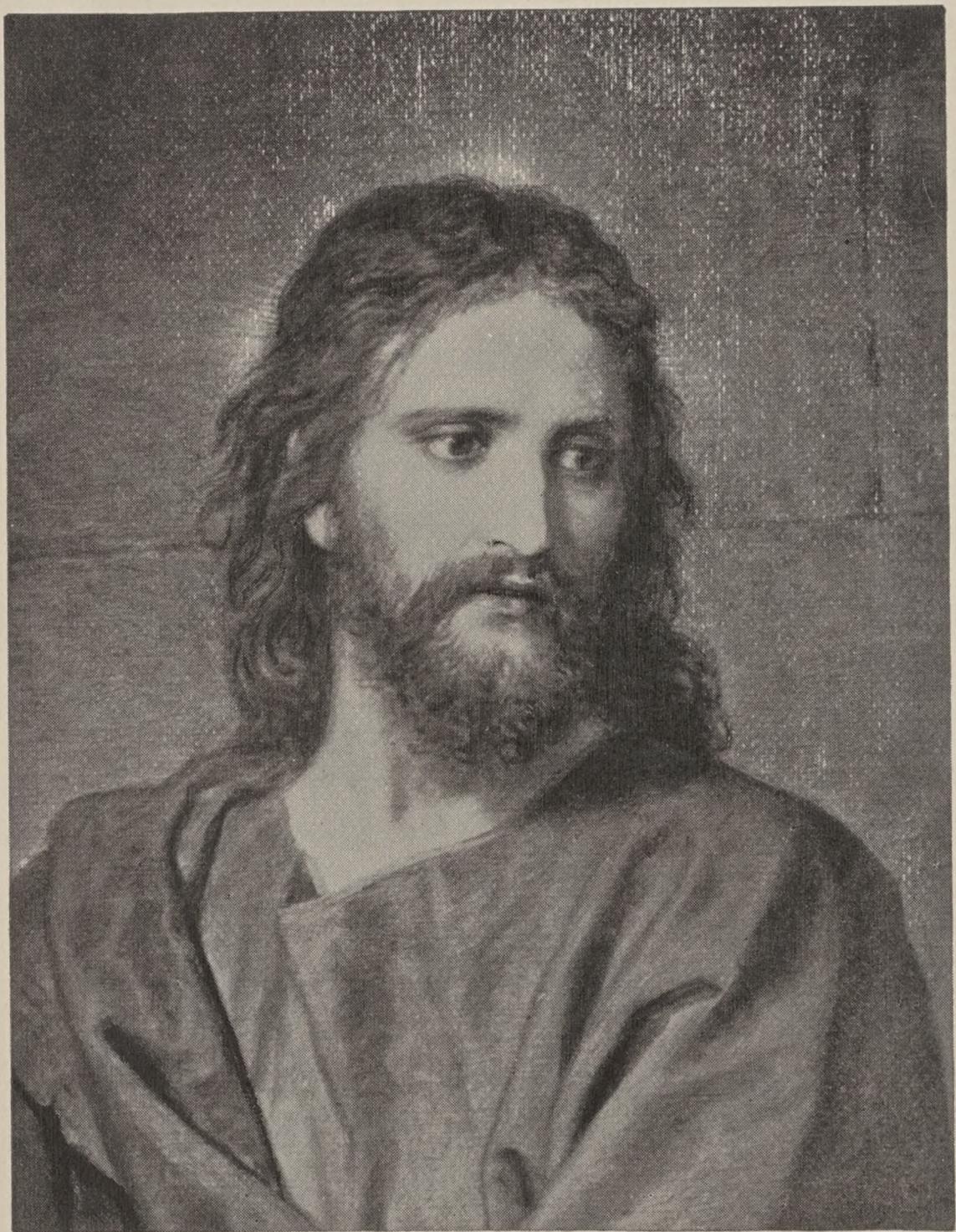
This production is substantially the lectures delivered two hundred and seventy-seven times on this tragedy to those who heard them and read this book we come again to speak on this matchless theme

With a sincere desire to honor the Christ and induce my fellowman to do the same the work is now dismissed on Tuesday this the eleventh day of December 1894 my fiftieth birthday

A. P. STOUT.

*Count the words in each sentence.

†For chronology of events I am indebted almost wholly to my "Chronology of Christ's Life."



Head of Christ.

BY H. HOFMANN.

THE JERUSALEM TRAGEDY.

PART FIRST.

THE ECCLESIASTICAL, OR JEWISH TRIALS.

* An Address Delivered in Los Angeles, Cal., on Sunday Night,
January 1, 1893,

By PROF. A. P. STOUT.

JESUS ON TRIAL.

TO-NIGHT, the first night, and first Sunday night of the New Year, 1893, I am to deliver my two hundred and fifty-fourth, and last, address on "The Jerusalem Tragedy," unless my health greatly improves. My diaries show that I have delivered one hundred and fifty-eight public addresses directly on "The Crucifixion of the Holy Christ," and I hope to be able to deliver one more. That, and the one of this hour are to compose a small book,

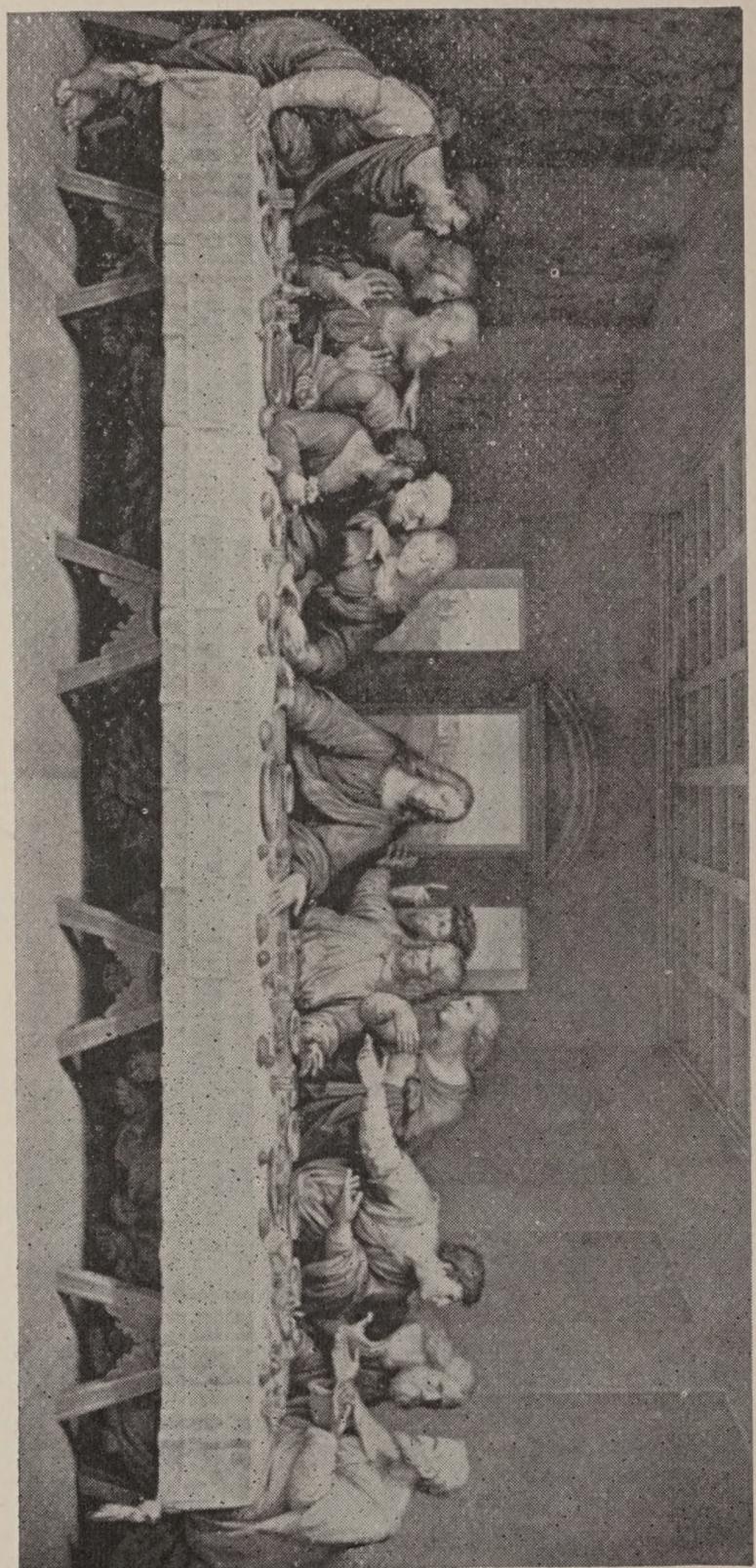
* Reported by P. C. Macfarlane, and greatly amplified by the author.

and be illustrated by some of the finest pictures known to Christian art on these great themes.

THE PASCHAL SUPPER.

While eating the paschal supper, Jesus greatly astonished the apostles by suddenly changing the tenor of the conversation, and saying: "One of you shall betray me." Each looked into the face of each to see if the traitor could be discovered. He could not. Each looked within his own heart in search of the traitor. Eleven found him not, nor did the twelfth find purposed traitorism. Each one, one by one, exclaimed: "Lord, is it I?" Replying, Jesus said: "He who dips his hand in the dish with me is the man." This did not designate the betrayer, because as many as desired dipped their hands in the common dish. Jesus' answer was purposely, graciously indefinite.

For the supposed position in which Jesus and the twelve apostles sat at the paschal supper see Leonardo da Vinci's great picture facing this—John on the right of Jesus, then Andrew, then



The Last Paschal Supper.

By LEONARDO DA VINCI.

Born in Arno, Italy, 1452. Died 1519. Picture completed 1500, or 1501. It is now in the Convent of Santa Maria, in Milan, Italy. Da Vinci said, "I cannot represent Christ by any human being." He often said, "My hand will tremble when I try to paint the head of Christ." The face of Christ in this picture is refined, melancholy, dignified, and almost effeminate. There is no greater picture of this scene in all the world.

Peter, with Judas with uplifted finger on the left of Jesus. Judas is in the very act of saying: "Master, is it I?" Jesus answered: "Thou hast said." This did not personate the betrayer. No suspicion had rested on Judas any more than on any other one of the apostles. If he had been under suspicion, some one would have spoken at this good opportunity. We are sure that Judas was sincere, and that he never did purpose to do the Savior harm; but read of Judas further on.

If there was one at the table who felt it possible he might betray Jesus, it was Simon Peter, whom the Savior told not an hour before this that he would deny him three times before the cock would crow. This is probably the very thing that prompted Peter to ask John to ask Jesus who the betrayer was. John silently asked Jesus, and whispered the answer to Peter, no one hearing, unless it was Andrew, who was between John and Peter. (See the picture.) Jesus' silent answer to John was: "The man to whom I shall give a sop when I have dipped it is the betrayer." Jesus then dipped the sop, and gave it to Judas, saying: "That thou doest, do quickly." This did not des-

ignate the betrayer to any of the apostles save John and Peter. None of the other apostles knew what Jesus meant when he said to Judas: "That thou doest, do quickly." (John xiii. 27.) As to the mere giving of the sop to Judas, it was a matter of regard rather than of exposure.

All the apostles' efforts to induce Jesus to publicly point out the betrayer have been a failure. He could not be induced to point Judas out, saying: "Thou art the traitor." In doing this, Jesus would have sacrificed his dignity, marred his charity, and insulted his own manliness. *Jesus Christ was a gentleman of the finest feeling and highest refinement.* If Jesus had pointed his finger at Judas, and publicly said, "Thou art the traitor," the probability is that the apostles would have ejected him from the guest-chamber with great violence, and the rash Peter might have killed him, for he carried a sword. Jesus had knowledge that Judas had entered into a contract with the chief priests to betray him, and that he had the money in his pocket for doing that deed. Facing this, Jesus took special pains to shield Judas from public exposure, and to protect him from violence. Indeed,



Christ.

BY LEONARDO DA VINCI (Italian).

(See the note at the picture facing page 6.)

Jesus encouraged Judas to complete his contract with the chief priests as quickly as possible, and signified to the eleven apostles that the departure and act of Judas, whatever that might be (for nine of them knew not), would glorify God and himself, too. (John xiii. 31.)

The conduct of Jesus towards Judas was as charitable as it was beautiful, and it was as beautiful as beautiful could be. Indeed, Jesus dearly loved Judas, and he loved in return. They will soon meet again. No man ever had such a refined, clear, and deep perception of religious ethics as had Jesus Christ, the Holy.

As soon as Judas left the guest-chamber, Jesus spoke of the nearness of his departure, emphasized the importance of Christian love between the apostles, again warned Peter of his fall, instituted the memorial of his death, delivered the great address recorded in John xiv., xv., and xvi., and prayed the valedictory prayer recorded in chapter xvii. At the close of this heavenly-spirited prayer, which brought tears to every eye and pain to every heart, a part or all of the great Hallel was sung. It consisted of Ps. cxv., cxvi., cxvii., and cxviii. The

Evangelists call it a hymn. At the close of the hymn, Jesus and the eleven apostles left the guest-chamber, passed out of the city at St. Stephen's Gate, crossed the Kidron Valley, went out to the foot of Mount Olivet, and paused at the gate of the garden of Gethsemane.

There, in the soft moonlight streaming through the olive trees, Jesus said to the eleven apostles : “ Every one of you shall be caused to stumble because of me this night ; for it is written by the prophet ” : “ The Shepherd shall be smitten, and the sheep of the flock scattered ; but I will arise from death, and precede you into Galilee.”* Rash Peter declared that the ten apostles might be caused to stumble, but that nothing could make his feet to slip. Jesus said :

“ Peter, thy feet are slipping now ;
Thy fall is very nigh ;
Before the cock shall crow,
Three times will thee deny.”

All the apostles were of the opinion that Jesus

* Throughout this work, at will, the author gives the meaning of scripture rather than slave himself to any form of words, though great they be.



Jesus Prays in the Garden.

was greatly mistaken ; that he did not fully know his men.

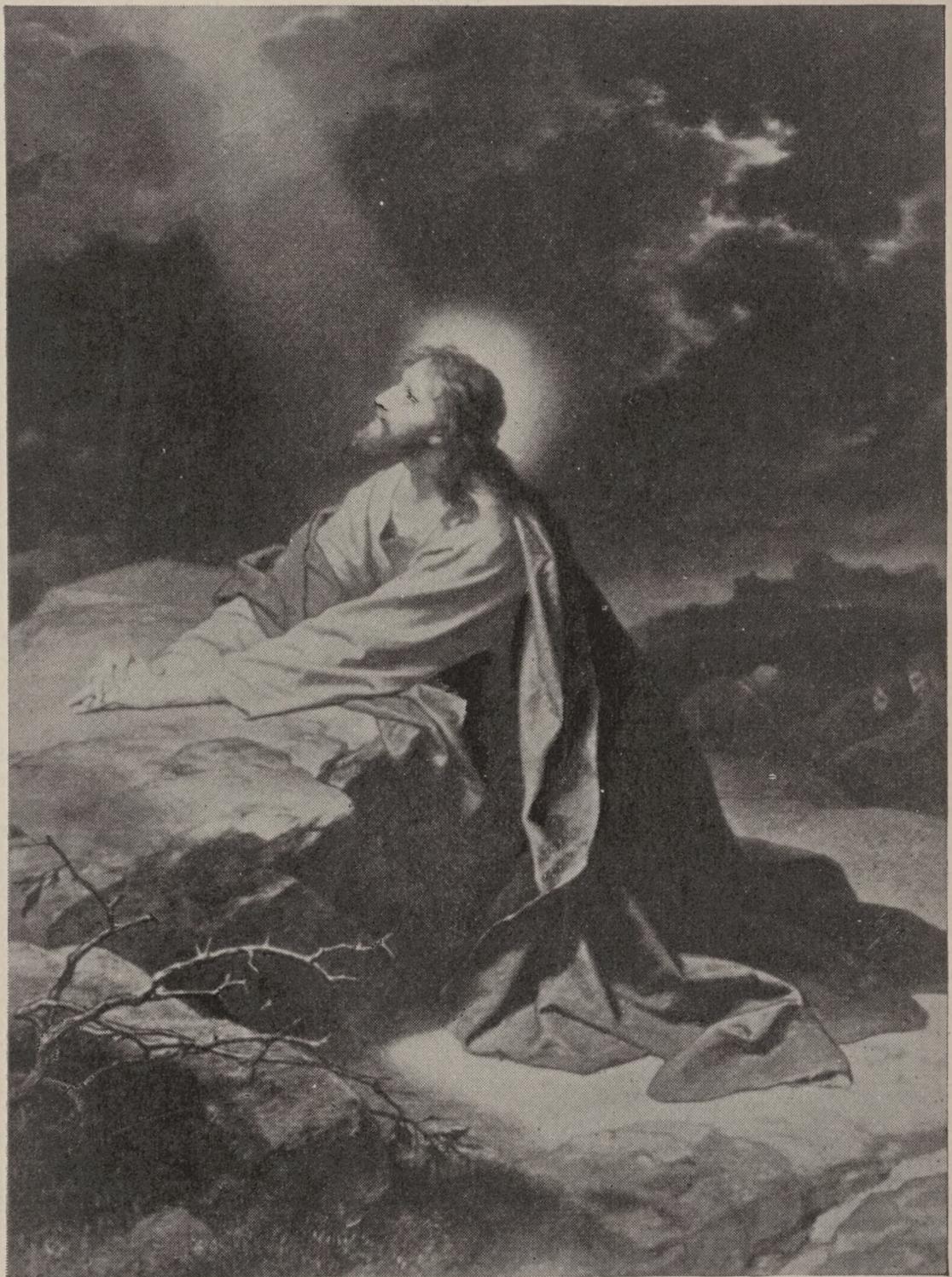
THE TRAGEDY IN THE GARDEN.

Seeing that nothing but the real battle would convince the eleven apostles of their lack of courage and of strength, Jesus went forth into the garden to meet the foe. Not far from the gate Jesus told eight of the apostles to remain seated at that place while he went forward to a retired spot to pray. Taking Peter, James, and John, he started for that place ; but the sorrow of his soul was so great that he paused, and gravely said to them : “The sorrow of my soul is so great that I feel the pangs of death ; tarry here, and watch for the enemy.” What else could watching mean ? He went a little further into the garden (perhaps into the dense shade of a great olive tree), and fell prostrate upon his face, and most devoutly prayed to be delivered from the long line of public disgrace that would follow his arrest. He must have felt that the tragedy (though not fully seen) that welled up before him would in the public mind

disgrace his holy life. From the coming shame—not from the pain—his holy soul shrank back. One hour, prostrate upon his face, did he pour out his soul to God in prayer.

Returning to the three apostles, he found them wrapped in sleep. On waking them, Jesus said: “Peter, could you not keep awake and watch for me one hour? Now, keep awake, and pray, or you will surely fall.” A deeper sadness seized his soul. Judas is with his bitterest enemies; eight of the apostles are unconcerned; three are bound to sleep; all other trusted friends are wrapped in slumber in Jerusalem. With fast-increasing agony, he left the three, and prayed in substance as before.

Returning to the three apostles, he found them fast asleep again. He gave them no reproof, and they no answer made. They were ashamed of their stupidity. With agony too great for any human soul to bear, Jesus withdrew a stone’s cast from the three, fell down upon his knees, and prayed with agony so great that bloody drops of sweat ran down his cheeks and beard, falling on the ground. The bitter cup was not removed, but the reverent prayer was answered thus: God sent



Jesus in Gethsemane.

BY H. HOFMANN.

an angel down, who gave him power divine, and pledged the help of angels twelve legions strong. This made him superior to his agony, and bore him bravely through. We cannot think that Jesus would thus have prayed and agonized if he had known this help would come.

Returning to the three, he found them fast asleep again. He did not chide them as at first (for he is stronger now), but said: "Sleep for a little time, and take your rest." And when a little time had passed, the *church-mob* came in sight. At this the Savior said: "Awake! awake! I am betrayed into the hands of sinful men." He then went forward towards the garden gate, where he had left eight of the apostles, and the mob was near at hand.

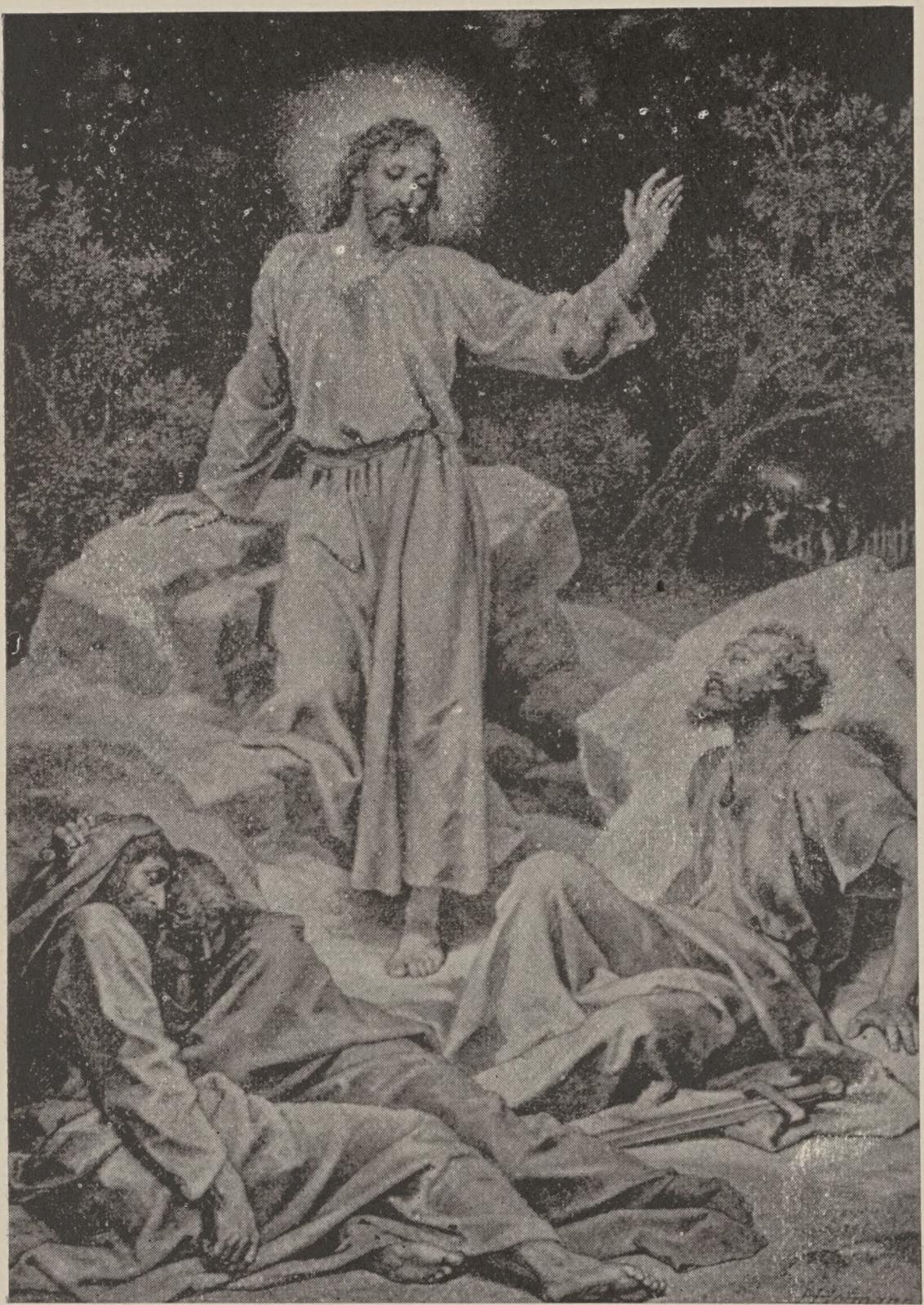
THE CHURCH-MOB IN THE GARDEN.

Jesus and the eleven apostles went forth to meet the *church-mob*, which was composed of a company of ruffians, servants of the high priest and Sanhedrin. If there were any Roman soldiers in the *mob* they were following as spectators, and in no

sense called out by duty; for Pilate had not yet even heard of the purpose to arrest him.

They are coming in at the gate of the garden now—"a great multitude, with swords, staves, lanterns, and torches." The mob is preceded one hundred feet by Judas, who met Jesus near the gate of the garden. On meeting him, Judas said, "Hail, Master;" then kissed his cheek. Jesus' answer was, "Friend, do that for which thou art come." Did Jesus make a play on words in this most trying moment? or did he know that Judas in his heart meant no harm to him? Of this see further on.

We see the dashing mob and Jesus meet. A halt by all was made, and he broke the silence by saying, "Whom do you seek?" The captain said, "We are sent to arrest Jesus of Nazareth." At once the Savior said, "I am he." At those three words the mob stepped backward, and, stumbling, fell, and prostrate lay upon the ground. Judas did not fall. As the mob dumbfounded lay, Jesus said again, "Whom do you seek?" With quivering lips and trembling nerves the captain said, "Jesus of Nazareth." "Then take me," said the Christ to him; "but let my apostles go their way." The mob



Jesus in Gethsemane.

BY HOFMANN.

arose, and Malchus seized the Christ. A sword flashed out; his ear was off; the blow was meant to decapitate. At this the Savior raised his hand, and said: "Peter, Peter, have I not often said to thee, My kingdom is not a fighting one? Put up thy sword; the cup my Father gives to me, that I must drink. Twelve legions of angels would come at my call." "Then call them now," said Peter.

When Peter saw the Lord would not resist the mob, he fled for life, far out into the densest shade, followed by all the apostles save Judas. Christ is left alone. The injured man he touched and healed; then said, "I am ready now to go." The captain tied his hands; then put a rope around his neck. The mob moved out at the garden gate, with torches and lanterns lifted high, with swords and clubs made prominent as they thus go. The apostles, one by one, come following on, Peter, farthest in the rear, following afar off. Just then John Mark was following close upon the mob, which brought belief that he was one of Jesus' men. They seized him, but in the struggle he was disrobed, and fled for life, too nude to be described.

THE HIGHEST MANHOOD EVER KNOWN.

For Jesus to be seized by a *church-mob*, in the dead hour of night, bound like the vilest culprit, and led before his greatest enemies, with power at his command to slay them all, and refuse to harm a hair of one of their heads, or permit it to be done, shows him to have *the highest manhood ever known*. With him no Cæsar can compare.

The mob is passing now in at St. Stephen's gate, but Judas is not with them. Where can he be?

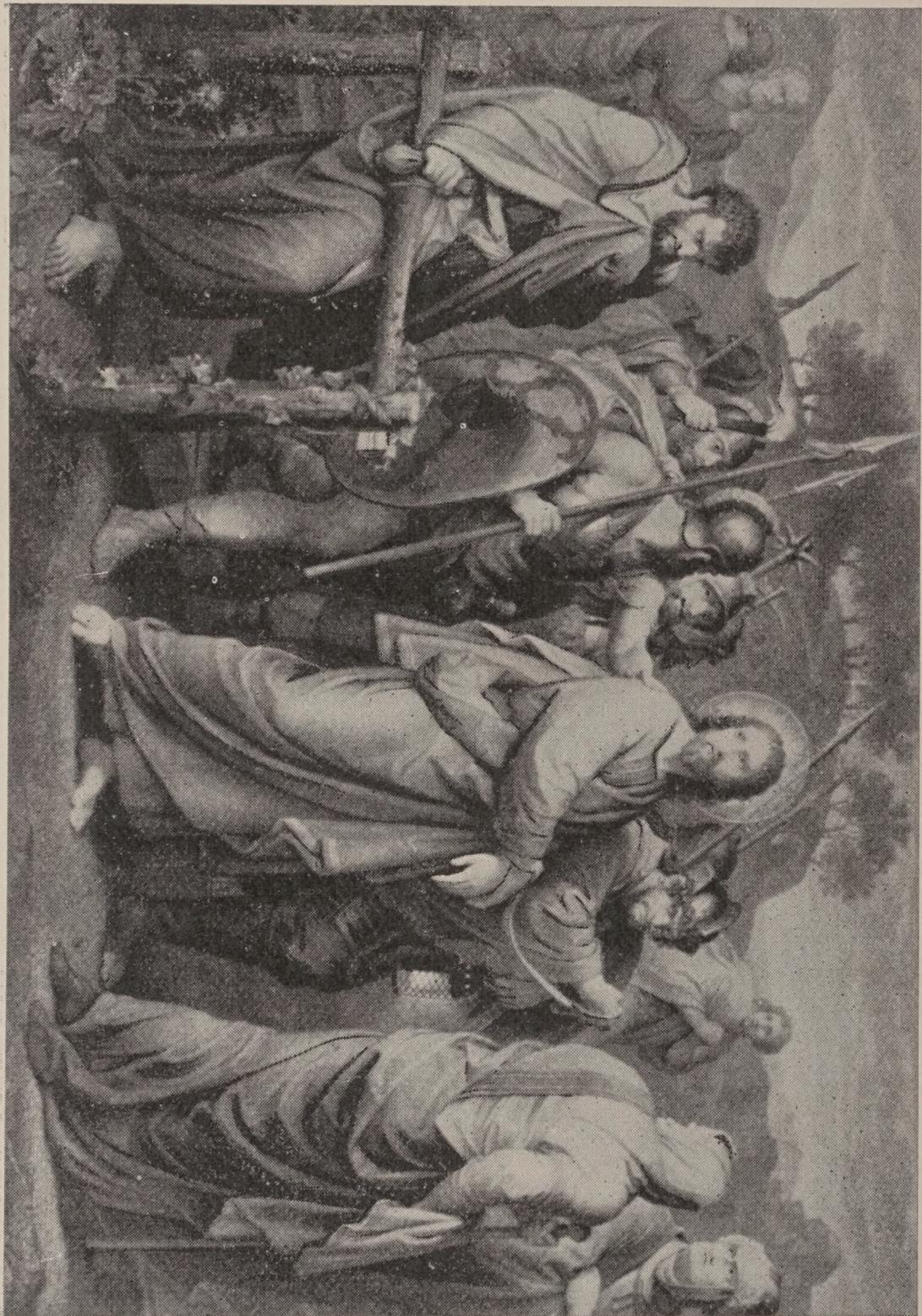
A DEFENSE OF JUDAS.*

Some say that Judas was a base, vile man,
Who sold his Master for the meanest bribe.
Others, again, insist he was most right,
Giving to justice one who merely sought
To overthrow the church, subvert the law,
And on its ruins build himself a throne.
I, knowing Judas (and none better knew);
I, caring not for Christus more than him;
But, hating lies, the simple truth will tell.

* This poem was written in Jerusalem in the first century, by Marcus (a Roman lawyer) to Caius, his best friend in Rome, and sent by Lucius. Christus means Christ; Lysias, the captain of the church mob who arrested him. Without approval or criticism, this poem is inserted for its uniqueness and graphicness.

Christ Taken Captive.

BY H. HOFMANN,



No man can say I ever told a lie ;
I am too old now to begin. Besides,
The truth is truth, and let the truth be told.

Judas, I say, alone of all the men
Who followed Christus, thought he was God.
Some feared him for his power of miracles ;
Some were attracted by a sort of spell ;
Some followed to hear his clear, sweet voice,
And gentle speaking, hearing with their ears,
And knowing not the sense of what he said ;
But one alone believed he was the Lord,
The true Messiah of the Jews. That one
Was Judas—he alone of all the crowd.

He to betray his Master for a bribe !
He, last of all ! I say this friend of mine
Was brave, when all the rest were cowards.
He doubted not, like some who walked with him ;
Desired no first place, as did James and John ;
Denied him not, with Peter; not to him
His Master said, “Away ! thou art an offense ;
Get thee behind me, Satan !” not to him,
“Am I so long with you who know me not ?”

Fixed as a rock, untempted by desires
To gain the post of honor when his Lord
Should come to rule ; chosen from out the midst
Of sixscore men as his apostles—then,

Again, selected to the public trust—
Unselfish, honest, he among them walked.

That he was honest, and was so esteemed,
Is plain from this—they chose him, out of all,
To bear the common purse, and take and pay.
John says he was a thief, because he grudged
The price that for some ointment once was paid,
And urged, “ ‘Twere better given to the poor.”
Sell everything, and give all to the poor!
And Judas, who believed—not made believe—
Used his own words; and Christus, who excused
The gift because of love, rebuked him not.
Thief! Aye, he ’twas (this very thief) they chose
To bear the purse and give alms to the poor:
I, for my part, see nothing wrong in this.

But why, if Judas was a man like this—
Frank, noble, honest (here I interposed)—
Why was it that he thus betrayed his Lord?
This question oft did I revolve, said he.
When all the facts were fresh, and oft revolved
In latter days, and with no change of mind;
And this is my solution of the case.

Daily he heard his Master’s voice proclaim,
“ I am the Lord; the Father lives in me;
Who knoweth me knows the eternal God;
He who believes in me shall never die.
No, he shall see me with my angels come,

With power and glory here upon earth,
To judge the quick and dead, among you here.
Some shall not taste of death before I come,
God's kingdom to establish on the earth."

What meant these words? They seethed in Judas' soul.

"Here is my God—Messiah, King of kings,
Christus, the Lord—the Savior of us all;
And, threatened by this crawling scum of men,
Oh, who shall urge the coming of that day
When he in majesty shall clothe himself,
And stand before the astonished world its King?"
Long brooding over this inflamed his soul;
And, ever rash in schemes as wild in thought,
At last he said: "No longer will I bear
This ignominy heaped upon my Lord.
No man hath power to harm the Almighty One;
Aye, let man's hand be lifted, then at once,
Effulgent like the sun, swift like the sword
The jagged lightning flashes from the cloud,
Shall be manifest the living God;
And, prostrate, all shall on the earth adore."

Such was his thought when, at the passover,
The Lord with his disciples met and supped;
And Christus saw the trouble in his mind,
And said, "Behold, among you here is one
That shall betray me—he to whom I give
This sop." And he the sop to Judas gave,
And added, "That thou doest, quickly do."

And Judas left him, hearing those last words,
“Now shall the Son of man be glorified.”

Ah, yes, his Master had divined his thought ;
His Master should be glorified through him.
Straight unto me and the high priests he came,
Filled with this hope, and said, “Behold me here—
Judas, a follower of Christus. Come !
I will point out my Master, whom ye seek.”
And out at once they sent me, with my band ;
And as we went I said, rebuking him,
“How, Judas, is it you thus betray
The Lord and Master, whom you love, to death ?”
And, smiling, then he answered, “Fear you not;
Do your duty; take no heed of me.”
“Is not this vile ?” I said. “I had not deemed
Such baseness in you; though it seems so now.”
Still smiling, he replied, “Wait till the end :”
Then, turning round, as to himself he said,
“Now comes the hour that I have prayed to see—
The hour of joy to all who know the truth.”
Is this man mad ? I thought, and looked at him ;
And in the darkness, creeping swiftly on,
His face was glowing, almost shone with light ;
And rapt, as if in visionary thought,
He walked beside me, gazing at the sky.
Passing at last beyond the Cedron brook,
We reached a garden, on whose open gate
Dark vines were loosely swinging Here we paused,

And lifted up our torches, and beheld,
Against the blank, white wall a shadowy group
There waiting, motionless, without a word.
A moment, and with nervous step
Judas alone advanced ; and as he reached
The tallest figure, lifted quick his head,
And crying “Master! Master!” kissed his cheek.

We, knowing it was Christus, forward pressed.
Malchus was at my side, when suddenly
A sword flashed out from one among them there,
And sheared his ear. At once our swords flashed out;
But Christus, up his hand, said, “Peace !
Sheathe thy sword, Peter; I must drink the cup.”
And I cried also, “Peace, and sheathe your swords !”
Then on his arm I placed my hand, and said,
“In the law’s name.” He nothing said, but reached
His arms out, and we bound his hands with cords.
This done, I turned, and all the rest had fled,
And he alone was left to meet his fate.

My men I ordered then to take and bear
Their Prisoner to the city ; and at once
They moved away. I, seeing not our guide,
Cried, “Judas!” but no answer. Then a groan
So sad and deep it startled me. I turned,
And there against the wall, with ghastly face,
And eyeballs staring in a frenzied glare,
As in a fit, lay Judas. His weak arms

Hung lifeless down ; his mouth, half open, twitched ;
His hands were clutched and clenched into his robes,
And now and then his breast heaved with a gasp.
Frightened, I dashed some water in his face,
Spoke to him, lifted him, and rubbed his hands.
At last the sense came back into his eyes,
Then with a sudden spasm fled again,
And to the ground he dropped. I searched him o'er,
Fearing some mortal wound ; yet none I found.
Then with a gasp again the life returned,
And stayed, but still with strong convulsion twitched.
“ Speak, Judas ! speak ! ” I cried ; “ what does this mean ? ”
No answer. “ Speak, man ! ” Then at last he groaned.
“ Go, leave ! leave me, Lysias ! Oh, my God !
What have I done ? Oh, Christus, Master, Lord !
Forgive me ! oh, forgive ! ” Then a cry
Of agony that pierced me to the heart,
As, groveling on the ground, he turned away
And hid his face, and shuddered in his robes.

Was this the man whose face an hour ago
Shone with a joy so strange ? What means it all ?
Is this a sudden madness ? “ Speak ! ” I cried ;
“ What means this, Judas ? Be a man, and speak.”
Yet there he lay, and neither moved nor spoke.
I thought that he had fainted, till at last
Sudden he turned, and grasped my arm, and cried,
“ Say, Lysias, is this true ? or am I mad ? ”
“ What true ? ” I said. “ True that you seized the Lord ? ”

You could not seize him ; he is God, the Lord.
I thought I saw you seize him, yet I know
That was impossible, for he is God.
And yet you live ! you live ! He spared you, then ?
Where am I ? What has happened ? A black cloud
Came o'er me when you laid your hands on him.
Where are they all ? Where is he ? Lysias, speak ! ”
“ Judas,” I said, “ what folly is all this ?
Christus my men have bound and borne away ;
The rest have fled. Rouse yourself, and come.”
Throwing his arms up, in a fit he fell,
With a loud shriek that pierced the silent night.
I could not stay, but, calling instant aid,
We bore him quick to the adjacent house ;
And, placing him in kindly charge, I left,
Joining my men, who stayed for me below.

Too long, too long, has been this scene. Here the curtain falls, and Judas passes out of sight. The curtain will rise again, and Judas will appear in
“ The Tragedy Before the Sanhedrin.”

THE TRAGEDY BEFORE ANNAS.

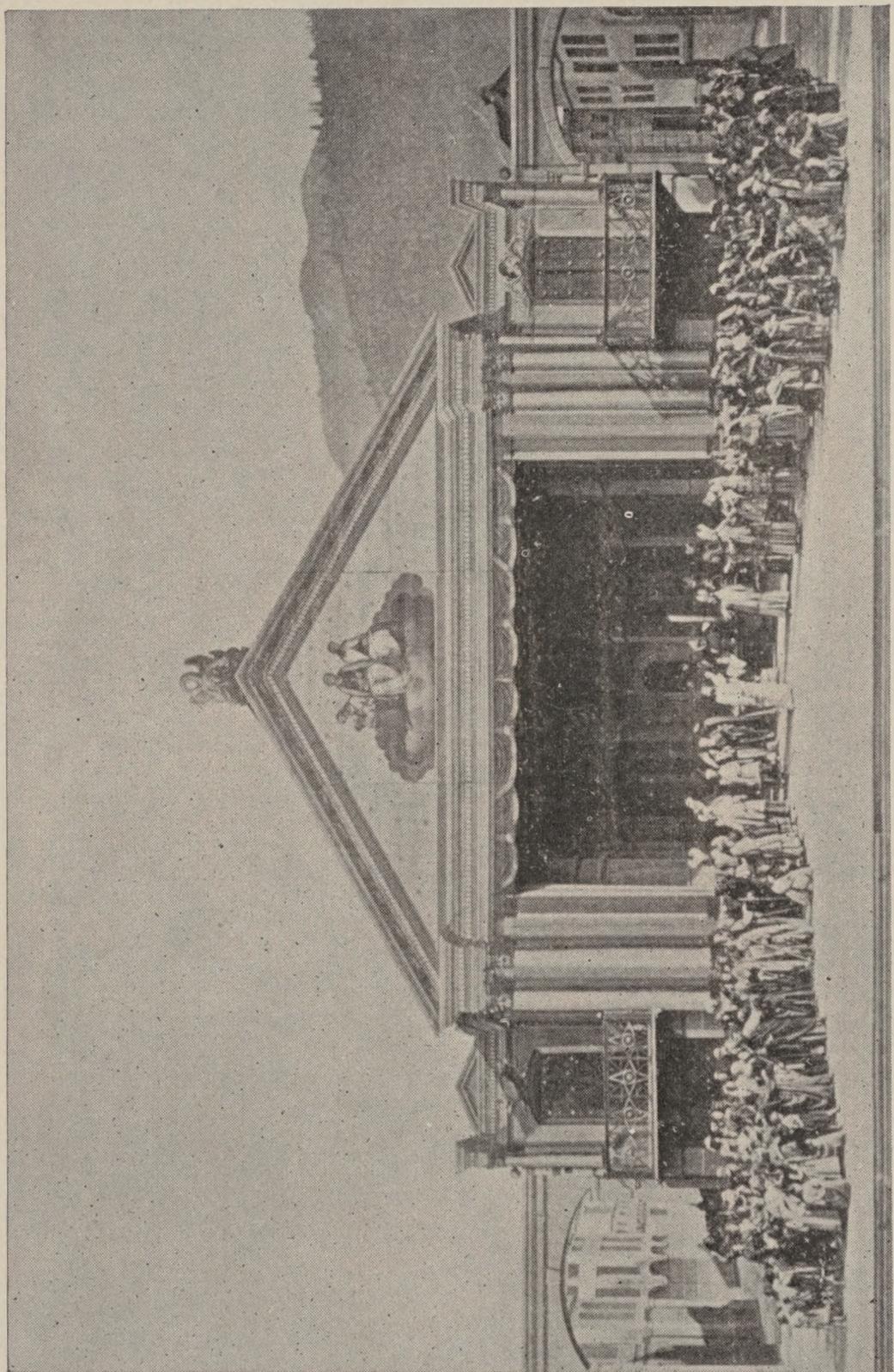
The church mob passed out of the garden with a hellish glee, crossed the Kidron brook, entered Je-

rusalem at St. Stephen's gate, and hurried Jesus to the ex-high priest, Annas. This man was a representative Sadducee. The Sadducees were the most cultured and wealthy religious sect in Christ's day. They held that the oral laws were not binding. They did not believe in future rewards or punishments, because Moses taught nothing about it. They did not believe in the existence of angels or spirits. They denied, at last, the immortality of the soul, and then the existence of the soul. They were cold-blooded materialists—the heterodox party.

This materialistic Sadducee was appointed high priest in A. D. 7, and held his office to A. D. 14, when he was deposed by the governor of Judea; hence at the time of the trial of Christ, Annas had been an ex-high priest for sixteen years. He succeeded in getting five of his sons and his son-in-law (Caiaphas) into the high office. These men officially filled the office of high priest, but Annas was the power behind the throne that governed matters at long range. He enjoyed all the honor of the office without assuming its responsibility or coming under its restraint. He was very wealthy, much of which came directly and indirectly from

Jesus Before Annas—Passion Play.

(See Appendix H.)



the sacred office. Dr. Farrar says: "It was the family of Annas who founded the four shops under the twin cedars of Olivet, in which were sold things legally pure, and which they had manipulated with such commercial cunning as to raise the price of doves to a gold coin apiece. . . . There is every reason to believe that the shops which had intruded even under the temple porticoes were not only sanctioned by their authority, but even managed for their profit. There were good reasons why Annas, the head representative of the Viper Brood (as a Talmudic author calls them), should strain to the utmost his cruel prerogative of power to crush a prophet whose actions tended to make him and his powerful family at once wholly contemptible and comparatively poor." Annas stood opposed to Jesus religiously, financially, socially, and politically.

A word seems needful about the building in which this and the next trial took place. On the night of these trials Annas was quartered with Caiaphas in his palace, evidently because they were expecting Jesus to be brought before them. The palace was not one building, but rather a row of

buildings around a hollow square, open to the sky. There was a passageway through the front part of the house, closed next to the street by a folding gate. There was also a smaller gate near thereto for the admission of single persons. This was kept by a porter. It was at this gate that Peter entered the palace. Jesus is now on trial on the right of this open court, in which there is built a fire of charcoal, around which are servants of the high priest, two maids, Peter, John, and others.

Jesus is now standing in the presence of Annas, guarded by Jewish officers. Annas questioned Jesus concerning his apostles in about the following manner: "Young prophet, how many apostles have you? What are their names? Where are they? Young prophet, I perceive that you have been teaching your followers secretly for many months to proclaim you a king at this annual pass-over, which thing they assumed to do on last Monday as you rode into the city with the people, crying, 'Blessed be the King that cometh in the name of the Lord.'" This is a double statement with a double meaning. Annas' object in spying out Jesus' apostles was that he might have them ar-



Christ Before Annas.

BY HANS HOLBEIN.

rested, and thus put an end to the powerful influence of Jesus in Jerusalem. Jesus purposely passed over the reference to his apostles, for he had decided to protect them at any cost to himself. As to his teaching, Jesus gravely replied: "I have taught no secret doctrine. All my teaching has been done in the most public way—on the hills, by the sea, in the synagogues, and in the temple, where all who will may hear. Why do you thus accuse me? Ask these Jewish temple police, who have followed my steps closely in Jerusalem. They know what I have taught." To those who were guarding Jesus his answer seemed to say: "Annas, your accusation against me is a lie." At this, one of the officers who was guarding Jesus smote him in the face with his hand. (See picture facing this.)

Jesus, ever kind, ever self-possessed, turned to the ruffian who smote him, and said: "If I have spoken falsely, bear testimony against me; if I have spoken the truth, why do you smite me? Do you smite me because I speak the truth?" Jesus put those men in a close place. Not one of them could look into the crystal countenance of Jesus and dispute his words. Annas saw that he could not in-

timidate Jesus, or prove aught against him by his worst enemies at hand, and therefore closed the insulting investigation.

THE GRAND MANHOOD OF JESUS

To have a rope tied about the neck, to have the hands tied, to be struck in the face by a ruffian police without becoming agitated in spirit or resenting the low insult, is powerful evidence as to the grand manhood of Jesus. He lived up to the top of the standard he asked the world to live by. For a man to be struck, and have no disposition to strike back, is evidence of no manhood; for a man to be struck, to have a strong disposition to strike back, and refuse to do so because it is wrong, is evidence of the highest type of manhood.

ILLEGALITY OF THE TRIAL.

The *church-mob* who arrested Jesus had no authority whatever for their act, but were liable

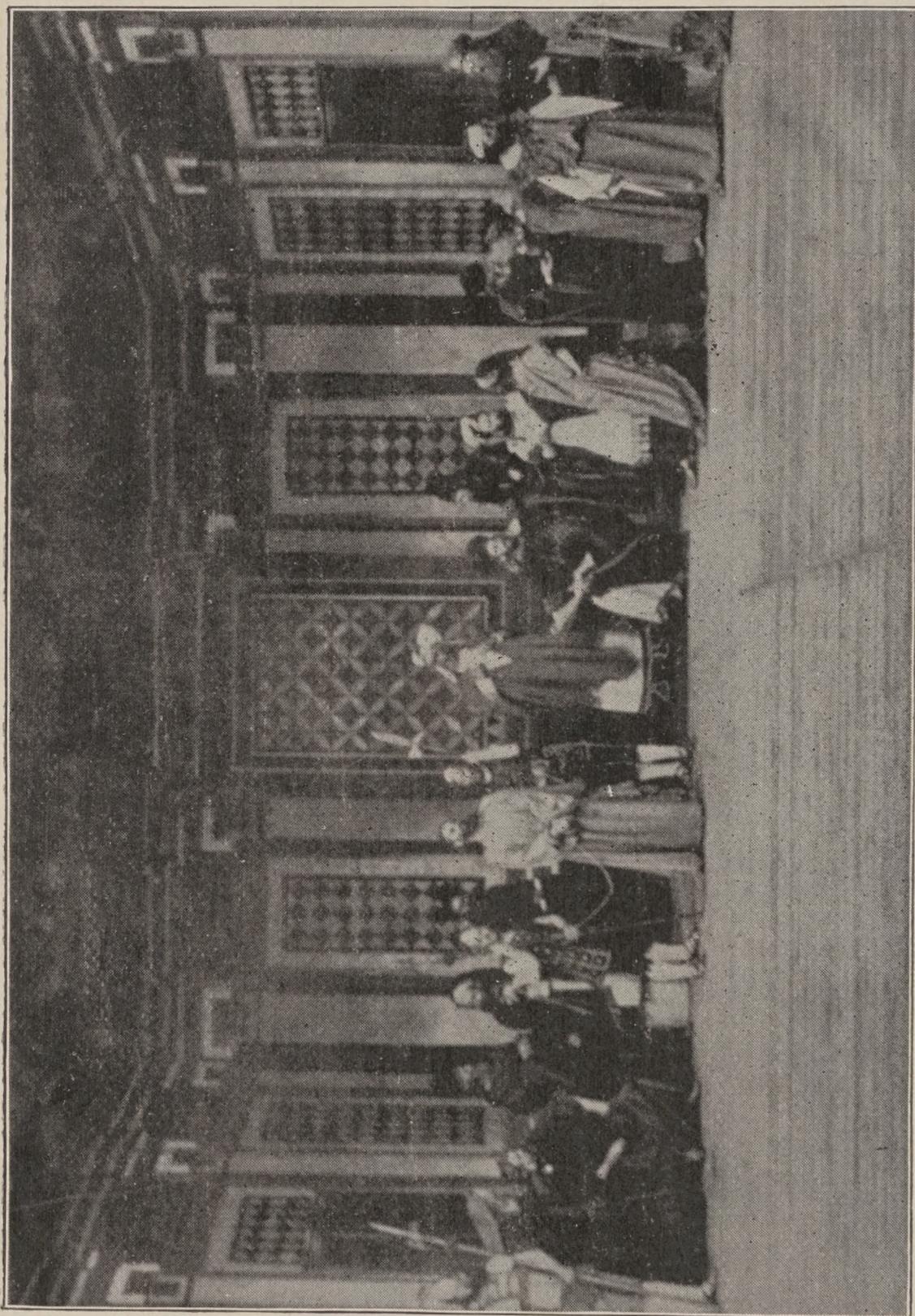
under their own laws to an arrest for forming themselves into a night-mob. It was a sneaking, cowardly *church-mob*. The usual and legal method of effecting an arrest was for the Sanhedrin to meet and order it on the evidence of some trustworthy person. All this was wholly wanting. The *mob* had no right to bind Jesus, for he was not resisting the arm of the law (he gave himself up); no right to take him before Annas, for he had no jurisdiction in the case; no right to make him witness against himself; no right to smite him, and no right to leave him bound. All this lawlessness shows the spirit of a *mob*, on a level with which, we may truly say at the head of which, Annas placed himself by sending Jesus to the high priest bound, as though he was a known culprit. This had much to do in prejudicing the mind of the Sanhedrin and the public against Jesus. This was the object of Annas. He resolved to crush Jesus.

THE TRAGEDY BEFORE CAIAPHAS.

With bound hands and rope about the neck,

Annas sent Jesus through the open court past the charcoal fire, where the servants, the maids, and Peter were warming themselves. As Jesus was passing the fire, one of the maids steadfastly gazed into Peter's face, and said: "Peter, you are one of that man's apostles." Looking askance at Jesus, and askance at the maid, Peter dropped his head, and said: "Woman, I do not know that man. It is the first time I ever saw him. I know not what thou sayest." With all due regard for what Peter became, we say, What a lie! Jesus had been living with Peter for more than two years, and now he declares that he does not even know him. Poor Peter! He was badly confused, for he said he did not know what the maid was talking about. He saw his predicament, and fled for the porch. There he is goaded by another maid, and goaded by his conscience, and, I assume the reader desires me to say, goaded by the devil. We must take leave of Peter for a time, but we shall hear from him ere-long. Meantime we will follow Jesus to the high priest, Joseph Caiaphas, and see the treatment he receives at the hand of this dignitary.

Caiaphas was ready for Jesus, for the scribes and



Jesus Before Caiaphas, as Used in Passion Play.

(See Passion Play in Appendix.)

elders were present with him when he arrived. This religious conclave, taken with other matters, means that Caiaphas and his clique (kleek) were expecting Jesus, and had made ample preparations to secure his condemnation, which is evident from the sequel. Indeed, while Jesus was agonizing in Gethsemane the high priest of his nation had men running to and fro at the dead hour of night searching for liars by whom he might swear him unto death. No wonder Jesus agonized in the garden!

Joseph Caiaphas was a Sadducee, and used his high office as a means of oppression. He was appointed high priest in A. D. 25 by Valerius Gratus, the fourth Roman governor of Judea, and held his office during all the ministry of the Baptist and of Christ. It is historic that Caiaphas was the bloodiest man who had anything to do with the arrest, trials, and crucifixion of the Christ. As far back as the preceding feast of tabernacles (more than six months) the priests sent officers into the temple to arrest Jesus, but they were captivated by his sublime eloquence, and went back and said: "There never was a man who could preach like this man." (John vii.) At the feast of dedication another ef-

fort was made to arrest Jesus, but it was a failure. Enraged at their failure, the chief priests and Pharisees held a death council for the purpose of laying a plan for the assassination of Christ. In this council Caiaphas said: "You are a set of fools. Cannot you see that the only safe thing that can be done is to secure the death of this man?"

On Tuesday in the Passion Week the Sanhedrists (manipulated by Caiaphas) sent Pharisees and Herodians into the temple where Jesus was preaching to entangle him in his words. The utter devilishness of these men is graphically brought out by D. Sacsy's translation of Luke xx. 20, which reads thus: "As they only sought occasion for his destruction, they sent to him *apostate persons*, who feigned themselves just men, in order to take hold of his words, that they might deliver him unto the magistrate and into the power of the governor if there should escape from him the least word against the public authorities."

Such conduct, coming from men professing so much sanctity, wisdom, and religiousness, merits the name of *church-mob*. The plan for the arrest of the Christ was born in Caiaphas' bloody heart,

and the prosecution of both Jewish and Roman trials pushed by his hand. Caiaphas was far more guilty of the blood of Christ than was Pilate or Judas.

With prejudice laid aside, let us study this tragedy in the lights of *chronology and history, in the absence of either one of which we cannot see the real merit of the case.

Caiaphas and his clique searched for liars. Think of it! *Searched for liars* who would come forward and swear that they heard Jesus commit blasphemy, offering money no doubt to accomplish this end! But no one could be found who would do that. At last one man swore he heard Jesus say that he could destroy the great temple and build it up again in three days. Another witness swore he heard Jesus say that he would destroy the temple and make a new one in three days. The contradiction is apparent. Nothing is proven; Jesus is silent. Where is Peter? In the porch. Caiaphas

*It is an an-ach-ro-nism to confound this trial with the one before the Sanhedrim, which confounding brings serious contradiction. See my "Chronology of Christ's Life," p. 362. The word "Sanhedrin" there, should be Sanhedrists.

sprang to his feet (for the long pent-up fury of his guilty soul was beginning to escape), and said : “Jesus, have you no answer to make to what these men witness against you ?” Jesus made no reply. Caiaphas flew into a rage, and, with uplifted hand, said : “Young man, I now put you on your oath, and command you to tell us, here and now, whether you are the Christ, the Son of God.” Jesus replied (Jesus meant to claim divinity) : “Thou hast spoken the truth ; I am.” Caiaphas flew into a rage, rent his linen robe from the bottom to the top, and cried out: “Blasphemy ! blasphemy ! blasphemy ! This man has committed blasphemy. We have no need of any more witnesses, for you have all heard him blaspheme. What do you say, my colleagues ?” Where is Peter now ? In the porch. Listen ! I heard his voice just now. I heard him say : “I am not one of Jesus’ men.” Listen ! I hear a woman’s voice in the porch. She is accusing Peter to his face of being an apostle of Jesus. In tones quite clear Peter swore that he did not know Jesus Christ ; then fled from out the porch back to the fire, to which he is followed by his annoyers.



Jesus Before the High Priest Caiaphas.

In answer to Caiaphas' charge of blasphemy, his colleagues arose one by one, and said : "I vote to condemn this man; he is worthy of death." Thus ended the Savior's second trial. He is condemned to die because he said he was the Son of God.

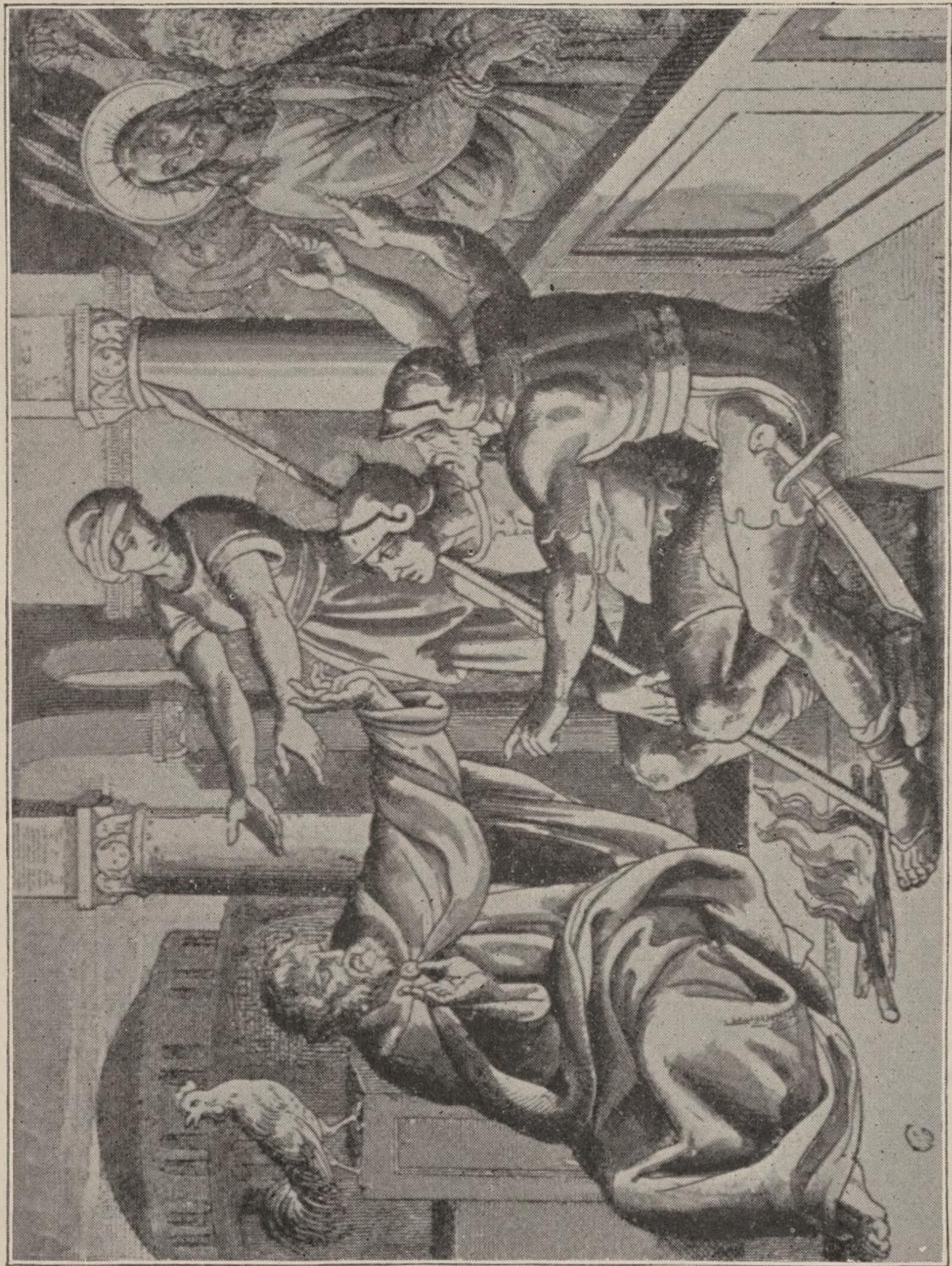
THE COCK ANNOUNCES PETER'S FALL.

Jesus was then led (still bound, and a rope about his neck) through the open court past the fire, where stood the servants and Peter, to the forepart of Caiaphas' palace, where he was kept until morning. As Jesus was nearing the fire, some one charged Peter with being one of his apostles, but he firmly denied. Then a cousin to the man whose ear Peter cut off said : "Peter, I saw thee in the garden with Jesus. I saw thee cut Cousin Malchus' ear off." Peter then cursed the man, and swore also, saying : "I do not know that man." And, as the words were slipping off his tongue, the cock crew, and, as the cock was crowing, the Lord turned, and, in the light of the fire, gave Peter a sad, long, piercing look. It was the Savior's fare-

well look at Peter until after the crucifixion—the look he must have seen for months and months in the dreamy visions of the night. The crowing of the cock brought to the mind of Peter what Jesus had said to him that night in the guest-chamber concerning denying him. He broke completely down, threw his mantle over his head, and fled from the palace a very sorrowful man.

JESUS IN PRISON.

From the fire Jesus was led into the prison-room of the palace, and guarded by the Jewish officers from three o'clock until the break of day, evidently, too, without fire, and bound. During these morning hours Annas, Caiaphas, and their clique separated for a brief rest. All restraint being withdrawn, and Jesus having been condemned to death, these officers felt perfectly free to turn loose their utmost brutality on Jesus. They mimicked some of his sayings, beat him with their canes, blindfolded him, spit in his face, smote him with the palms of their hands, saying, “ You profess to



Peter Denies that He is Jesus' Disciple.

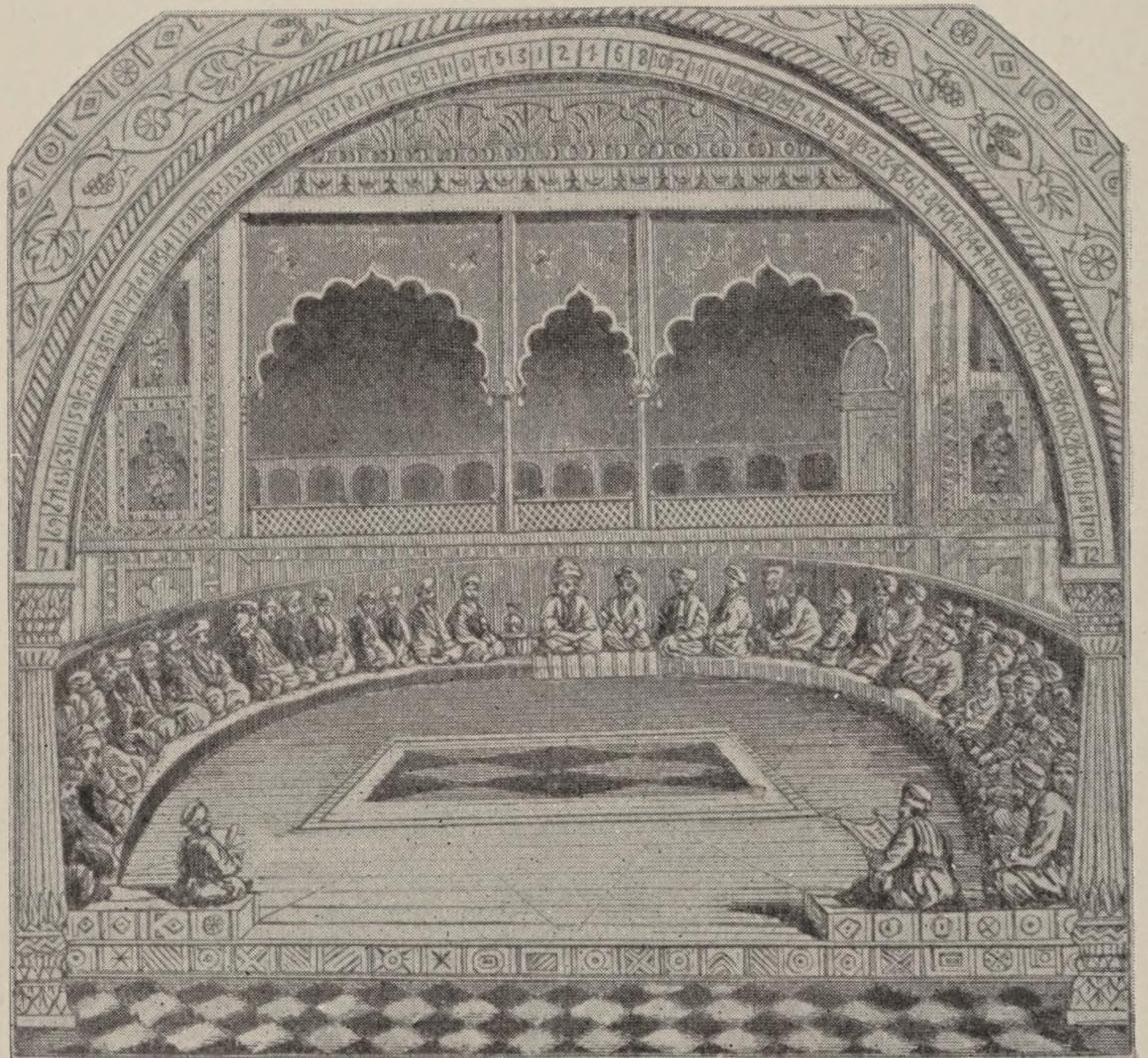
foretell events—tell which one of us struck you;” and many other like brutalities did these bestialized officers heap on the bound Christ. The Prophet Isaiah graphically foretold this imprisonment and mockery. (Isa. l. 6 ; liii. 8.)

Imagine, dear reader, how much of God there must have been in Christ to enable him to endure the foregoing brutal treatment without a murmur and without losing the spirit of prayer! This utter brutality arouses my righteous indignation on the one hand, and calls forth my highest, purest admiration on the other, reaching almost to worship, if one should worship Christ. Jesus was so great that the people could not see his greatness for more than a thousand years. He was so lofty in his aim that there was no common bond of union between himself and common men. He was the uniquest man of his day, and the flower of his race.

By reference to “The Tragedy Before Pilate” (No. 2), the reader will find that our brother Christ endured a mockery by the Roman soldiers quite similar to the one performed by the Jewish officers.

ILLEGALITY OF THE TRIAL.

This trial was illegal in the following respects, viz.: 1. Because it was held by an illegal body—a *church-mob*. 2. Because held in the night. 3. Because the judge flew into a fit of passion, and transformed himself into an attorney against the prisoner. 4. Because the court sought for liars by whom to condemn the accused. 5. Because the court made the prisoner testify against himself. 6. Because the court had no evidence in the case. It had evidence that Jesus said he was the Son of God, but it had no evidence whatever that he was not that Son. If Jesus was the Son of God, he did not commit blasphemy. 7. This trial was illegal because decision was rendered in a passion of anger, and at once. According to Roman law governing the Jews, this lawless mob that tried Jesus could have been arrested and placed in prison. For laws governing Jewish trials, see “The Tragedy Before the Sanhedrin.”



The Assembly of the Sanhedrin.

(From an ancient description.)

THE TRAGEDY BEFORE THE SANHEDRIN.

At the early dawn of Friday morning, before Jerusalem was astir, with a rope about his neck and bound hands, Jesus is led before the Sanhedrin. It consisted of seventy-one persons, and composed the supreme council or supreme court of the Jewish nation. The only legal place of meeting was in the "Hall of Squares," in the temple. The council sat in a semicircle, with a scribe at each end, whose duty it was to write out the condemnation or acquittal of the accused. (See the picture facing this.) This council, when the Jews were a free people, tried political cases as well as ecclesiastical. A false prophet could be tried by no other body. (Luke xiii. 33.)

JEWISH LAWS GOVERNING TRIALS.*

1. The trial must be public, and held in the daytime.

* I am indebted to Dr. M. Salvador, a learned Jew, for part of the substance of this article; and to Edersheim for the remainder.

2. The widest latitude must be given the accused in presenting his defense.

3. No one could be forced to testify against himself. This law was in force during all the existence of the Roman Empire.

4. After conviction, sentence could not be pronounced until the third day. This was done that the accused might have opportunity to bring in any new evidence.

5. The high priest administered the oaths to the witnesses, in the presence of the judges and the accused, in the most solemn and binding manner. According to Dr. Salvador, the high priest said to each witness : “It is not conjecture, or what public rumor has brought to thee, that we ask of thee. Consider that a great responsibility rests upon thee, that we are not occupied by an affair like a case of pecuniary interest, in which the injury may be repaired. If thou causest the condemnation of a person unjustly accused, his blood and the blood of all the posterity of him of whom thou wilt have deprived the earth will fall upon thee. God will demand an account, as he demanded of Cain an account of the blood of Abel. Speak”—that is, will

you so testify? Testimony had to be based on positive knowledge of the facts related by the witnesses.

6. Should it be discovered that a witness had sworn falsely, he was required to take the place of the accused, and suffer the penalty he sought to have inflicted on his fellowman. A slave, or a man of bad moral character, or one feeble or infirm physically or mentally, could not be a witness on a trial of capital offense. The mouth of no one was closed, if he pleaded innocence for the accused.

7. Twenty-three members could acquit; thirty-eight could convict.

8. After the evidence was introduced and considered, the judges for conviction each said in turn, "To me he seemeth guilty, and I condemn." Those for acquittal said, "To me he seemeth innocent, and I acquit." If the requisite number voted for acquittal, the prisoner was released at once; but if the requisite number voted for conviction, still no judgment could be pronounced until the third day from such vote of conviction. During this interval the court could not consider any other cause, and the judges and officers were required to refrain from

the use of intoxicating liquors, stimulants, or excessive eating. On the third day the court convened again—not merely to pronounce sentence, but to further consider and finally dispose of the case. If conviction resulted a second time, two magistrates were appointed to accompany the prisoner to the place of execution.

9. Capital cases could not be begun on a day preceding a Sabbath.

10. No one could be executed on the same day on which the sentence of death was passed.

11. A herald preceded the one who was to be executed, and cried: “A, son of B, has been found guilty of death, because he committed such and such a crime, according to the testimony of C and D. If anyone knows anything to clear him, let him come forward and declare it.”

12. It required the presence of twenty-three members of the Sanhedrin to form a quorum.

13. The simple confession of an individual against himself would not decide a condemnation.

The great maxim of the Sanhedrin was: “The Sanhedrin is to save (not to destroy) life.” So humanitarian was its law that it said: “Better that

ninety and nine guilty ones should escape, than that one innocent person should suffer."

In the light of these points of Jewish law, we shall be able to examine intelligently,

THE TRAGEDY BEFORE THE SANHEDRIN.

Jesus is now standing, with bound hands and rope about his neck, before this supreme council; Annas and Caiaphas are sitting in the center—the former president, the latter vice-president. After making "The Jerusalem Tragedy" a careful study for more than a year, we feel warranted in saying that Joseph Caiaphas acted the part of prosecuting attorney, from the planning of the arrest to the death of Christ.

This trial is opened not by reading the allegation against the Prisoner, not by reading the decision of the religious clique during the night, for they must have been ashamed to refer to or mention their illegality and inhumanity before this dignified, life-saving body. That they were ashamed of the night trial is evident from the fact that no reference what-

ever is made to it during this trial. Caiaphas, however, manifests his low cunning by seeking to convict Jesus on the same point on which they claimed to have convicted him during the night. In this way, they got the force of the prejudice of the night trial into the Sanhedrin, without exposing their lawlessness.

Caiaphas bluffs the case before the court by saying, "Jesus, if you are the Christ, tell us." Jesus said, "If I tell you I am, you will not believe me; and if I ask you whose son I am, you will make no answer; but from this time forward shall the Son of Man be seated at the right hand of the power of God." By this figurative language I understand Jesus to say, "From this time on there will be manifestations from heaven as to my divine relationship to God."

"Among the ancients the Deity was represented, hieroglyphically, as being in the clouds, to signify his celestial habitation. Traces of the reduction of that picture to language are found through the sacred books of the Jews. 'Jehovah rideth upon a swift cloud' (Isa. xix. 1); 'The clouds are the dust of his feet' (Nahum i. 3); 'I saw in the night

visions, and behold, one like the Son of Man came with the clouds of heaven' (Dan. vii. 13). It is very probable that Jesus had special reference to this vision of Daniel, as well as general reference to the idea contained in this pictorial representation, which, reduced to our language, would mean a claim upon the part of Jesus to have a divine relation to the world, and to be about to be acknowledged as a divine person." (Dr. Deems, "Light of the Nations.") The Sanhedrin was evidently familiar with this figurative form of speech, and understood Jesus to claim divinity ; for they asked no explanation of the language in question.

In answer to this figurative language, the Sanhedrin said to Jesus, "Are you, then, the Son of God?" Jesus answered, "You say the truth ; I am." At this the council exclaimed at once, and seemingly with great confusion, "We do not need any witnesses against this man, for by his own words he has condemned himself ; he has committed blasphemy." In hot spirit, and great haste Jesus of Nazareth is condemned to death for having committed blasphemy, in that he claimed to be the Son of God. This charge of blasphemy is now

reduced to writing by the two scribes, and given to the prosecuting attorney, who was the bloody Caiaphas.

MEANING OF BLASPHEMY.

Blasphemy, in a scriptural sense, means anything spoken against God or his honor. It would be blasphemy for a mere man to claim a nature or power belonging only to God. This is what the Sanhedrin claimed our Lord to have done in asserting that he was the Son of God, and had power to forgive sin. The Jews' fatal mistake (if mistake it was) consisted in failing to recognize in Jesus all the divinity and power claimed for himself.

"The Jews understood blasphemy to mean, an impious use of the name of the Supreme Being, and usurpation of authority, honor, or power belonging to him alone. . . . Considered as a man, he had usurped the attributes of God." (Prof. Greenleaf, LL.D.)

If Jesus Christ was no more than a Jewish citizen, the decision of the Sanhedrin was substantially correct; yet the trial was illegal, as has been

shown under the head of “Jewish Laws Governing Trials.”

OLD TESTAMENT ON BLASPHEMY.

“He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him : as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.”
(Lev. xxiv. 16.)

“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth ; thou shalt not consent unto him, nor hearken unto him ; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him : but thou shalt surely kill him ; thine hand shall be first upon him to put him to death,

and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God." (Deut. xiii. 6-10.)

"And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. xx. 10-12.)

It will be plainly seen by verse 10 that Moses and Aaron assumed to themselves power that belonged alone to God, and thus blasphemed; for which sin punishment was immediately promised (verse 12).

"But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak; or that shall speak in the name of

other gods, even that prophet shall die." (Deut. xviii. 20.)

The Sanhedrin hoped by the charge of blasphemy to embitter the Jewish multitude against Jesus, and thus produce a universal public cry for his death, under which they hoped to induce Pilate to grant them authority to kill him without investigation. How completely they failed will be seen under "The Tragedy Before Pilate" (1).

THE NAME JESUS DESIRED TO WEAR.

The Jews claimed that Jesus' blasphemy consisted in his claiming that he was the Son of God. Waving all theology, and viewing this matter from a chronological and historical point of view, it is comparatively untrue that Jesus claimed to be the Son of God. Kind reader, pardon me if it seems to thee that I have committed blasphemy by saying, (when I speak of the chronology of the Gospels, and their contents historically considered,) it is with the authority of accurate knowledge, growing out of years of research.

In the Gospels Jesus is spoken of as the Son of God twenty-nine times. He spoke of himself as the Son of God four times : First, in speaking to Nicodemus (John iii. 18) ; second, in speaking to the man who was born blind (John ix. 35) ; third, in speaking to the Jews in Solomon's Porch (John x. 36) ; fourth, to the Jews at the grave of Lazarus (John xi. 4).

Matthew never calls Jesus Son of God. Mark calls Jesus Son of God once (Mark i. 1.) Luke does not call Jesus Son of God. John calls Jesus Son of God once (John xx. 31).

Is it not remarkable that the good man who wrote what is termed “the divinity gospel” should call Jesus Son of God only once, and that, too, in the last part of his last book, in the last part of his life ? Nevertheless this is historic.

The term “Son of God” is recorded in Matthew nine times, in Mark four times, in Luke seven times, and nine times in John.

The term “Son of man” occurs eighty-five times in the Gospels—thirty times in Matthew, fifteen in Mark, twenty-eight in Luke, and twelve in John. Eighty-two times did Jesus call himself the Son of

man. According to Jesus' biographers, he was called, Son of man, only twice during his ministry. When Jesus was on trial before Caiaphas, and asked by him if he was the Son of God, he called himself the Son of man. (Matt. xxvi. 63, 64; Mark xiv. 61, 62.) When before the Sanhedrin Jesus did the very same thing. (Luke xxii. 67-69.) The foregoing statements may easily be verified by reference to my "Chronology of Christ's Life."

It is historically true that the name Jesus gave himself, and that he desired to wear, was, Son of man. It is historically true, also, that the Sanhedrists knowingly told a falsehood when they charged Jesus with constantly parading himself before the public as the Son of God.

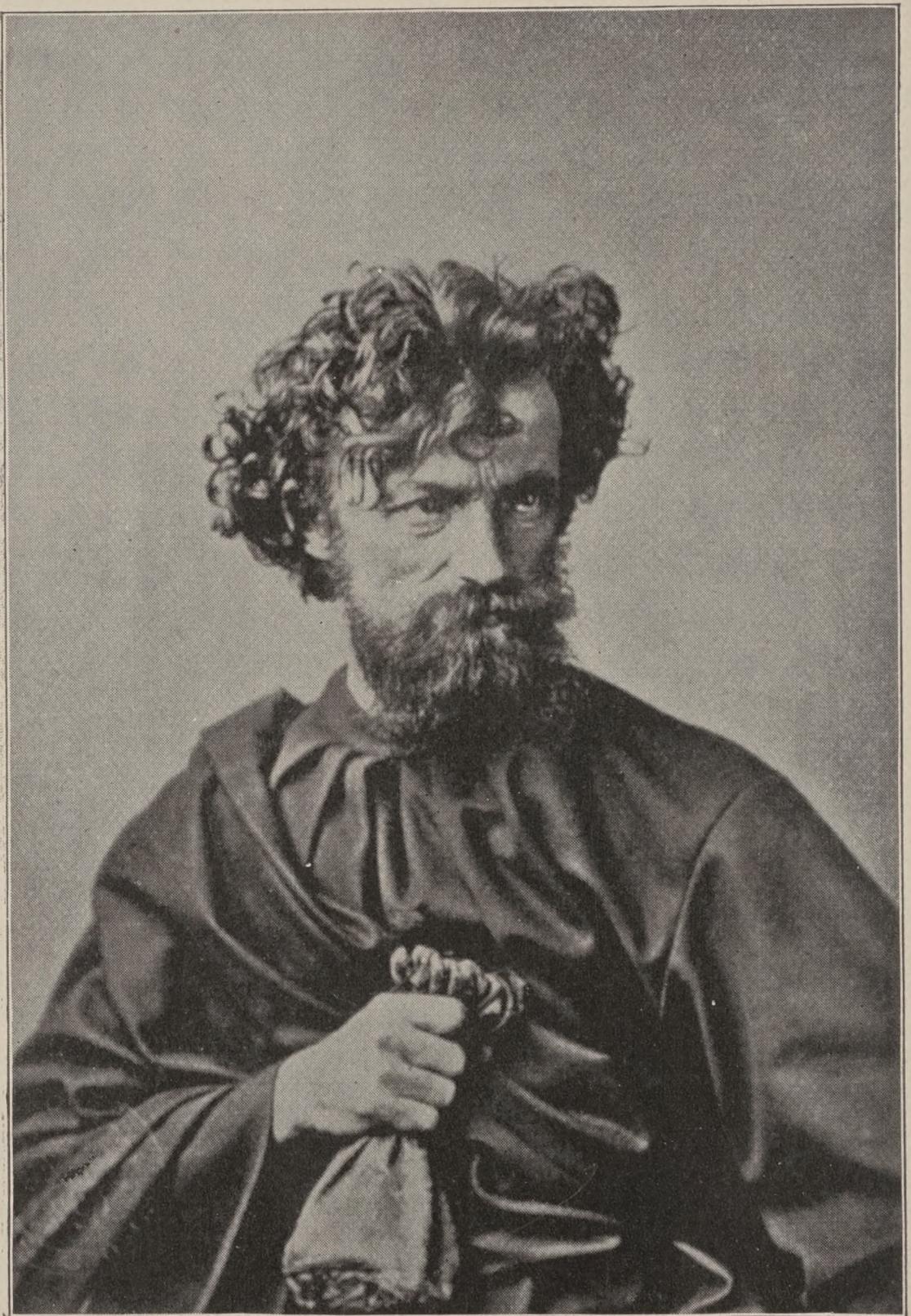
Dr. M. Salvador, a learned Jewish physician in Paris, in writing on the trial of Jesus, says: "The expression, 'Son of God,' was in common use among the Jews, to designate a man of remarkable wisdom and piety. It was not in this sense that Jesus Christ used it, for in that case it would have occasioned no great sensation." Further on Dr. Salvador says: "I repeat that the expres-

sion ‘Son of God’ includes here the idea of God himself.”

Every statement of Jesus relative to the true God shows Dr. Salvador to be wholly incorrect.

In speaking of the trial before the Sanhedrin, Dr. Salvador says: “But the Senate [Sanhedrin] having adjudged that Jesus, son of Joseph, had profaned the name of God by usurping it to himself (a mere citizen), applied to him the law of blasphemy, and the law in the thirteenth chapter of Deuteronomy, and twentieth verse in chapter eighteen, according to which every prophet (even he who works miracles) must be punished when he speaks of a god unknown to the Jews and their fathers. The capital sentence was pronounced.”

The reader will remember that Dr. Salvador is an enemy of the Christ, and that he justifies his brutal murderers. The Jews to this day claim that the trial before the Sanhedrin was regular, and the sentence legally just—that Jesus was accused of blasphemy, and convicted of the same by legal evidence.



Despair of Judas.

BY PASSION PLAY OF 1890.

THE TRAGEDY OF JUDAS.

In our closing remarks on the arrest of Jesus, we withdrew Judas from the scene, promising to bring him forth again at this crisis of the tragedy. Here he comes :

RETURNING THE BLOOD-MONEY.

That night (speaking of the arrest) I saw not Judas. The next day,

Ghastly, clay-white, a shadow of a man,
With robes all soiled and torn, and tangled beard,
Into the chamber where the council sat
Came feebly staggering ; scarce should I have known
'Twas Judas, with that haggard, blasted face,
So had that night's great horror altered him.

As one all blindly walking in a dream
He to the table came, against it leaned,
Glared wildly round awhile, then stretching forth
From his torn robes a trembling hand, flung down,
As if a snake had stung him, a small purse,
That broke and scattered its white coin about,
And with a shrill voice cried, "Take back the purse !
'Twas not for that foul dross I did the deed ;
'Twas not for that ; oh, horror ! not for that !
But that I did believe he was the Lord ;
And that he is the Lord I still believe.
But, oh, the sin ! the sin ! I have betrayed

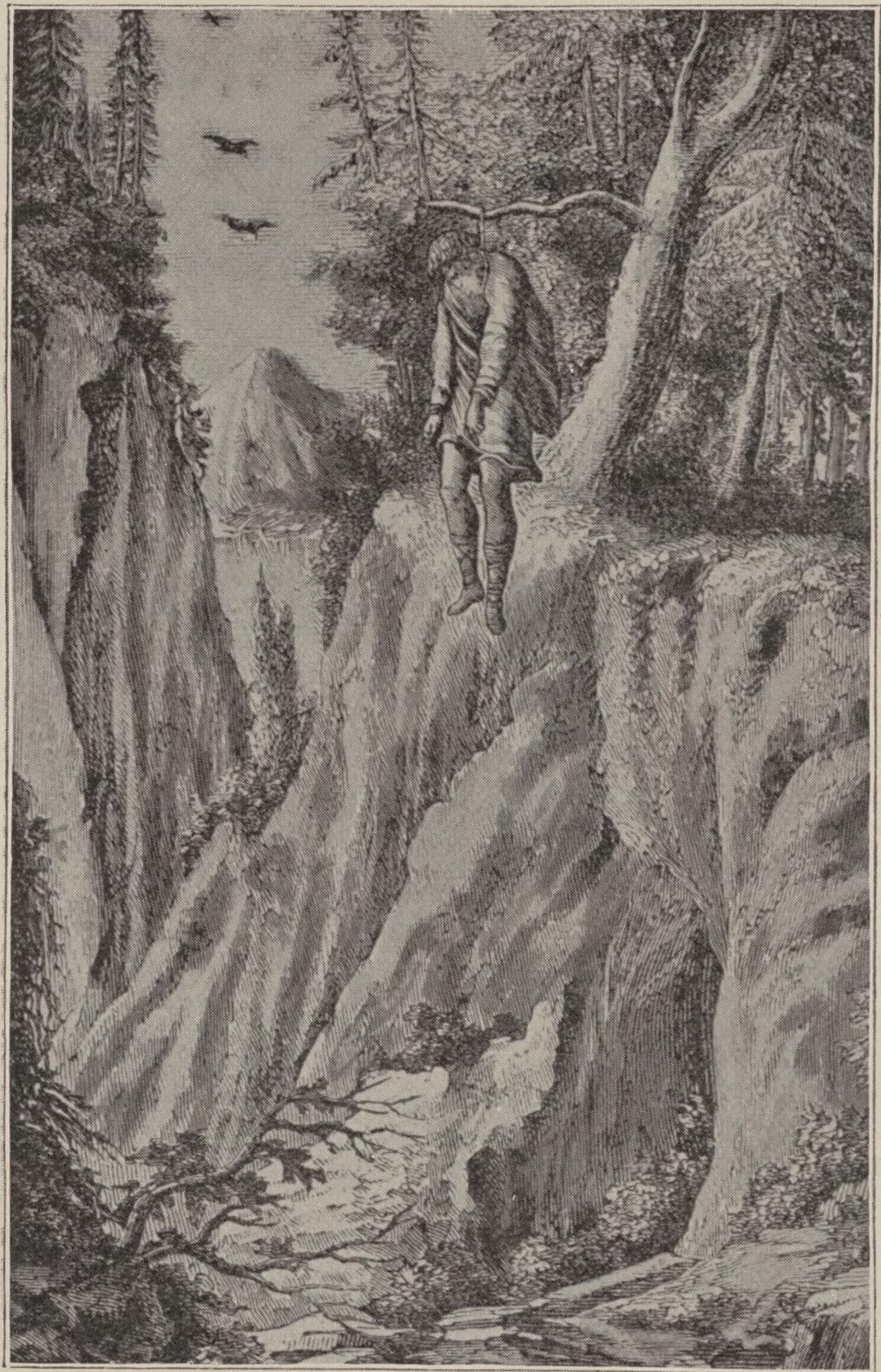
The innocent blood, and I am lost—am lost!"
So crying, round his face his robes he threw,
And blindly rushed away; and we, aghast,
Looked round, and no one for a moment spoke.

SEARCHING FOR JUDAS.

Seeing that face, I could but fear the end,
For death was in it, looking through his eyes;
Nor could I follow to arrest the fate
That drove him madly on with scorpion whip.
At last the duty of the day was done,
And night came on. Forth from the gates I went,
Anxious and pained by many a dubious thought,
To seek for Judas, and to comfort him.
The sky was dark with heavy, lowering clouds;
A lifeless, stiffening air weighed on the world;
A dreadful silence like a nightmare lay
Crouched on its bosom, waiting, grim and gray,
In horrible suspense of some dread thing.
A creeping sense of death, a sickening smell,
Infected the dull breathing of the wind.
A thrill of ghosts went by me, now and then,
And made my flesh creep as I wandered on.

FINDING THE DEAD JUDAS.

At last I came to where a cedar stretched
Its black arms out beneath a dusky rock;



Judas Hangs Himself.

And, passing through its shadows, all at once
I started, for against the dubious light
A dark and heavy mass, that to and fro
Swung slowly with its weight, before me grew.
A sick, dread feeling came over me ; I stopped;
I could not stir. A cold and clammy sweat
Oozed out all over me, and all my limbs,
Bending with tremulous weakness like a child's,
Gave way beneath me. Then a sense of shame
Aroused me. I advanced, stretched forth my hand
And pushed the shapeless mass, and at my touch
It yielding swung. The branch above it creaked,
And, back returning, struck against my face
A human body. Was it dead or not ?
Quickly my sword I drew and cut it down,
And on the sand all heavily it dropped.
I plucked the robes away, exposed the face—
'Twas Judas, as I feared, cold, stiff, and dead :
That suffering heart had ceased to beat.

THE ROMAN LAWYER'S DEFENSE FOR JUDAS.

Thus Lysias spoke, and ended. I confess
This story of poor Judas touched me much.
What horrible revulsions must have passed
Across that spirit in those few last hours !
What storms, that tore up life even to its roots !
Say what you will ; grant all the guilt, and still
What pangs of dread remorse ! what agonies

Of desperate repentance, all too late—
And its last sad atonement! life the while
Laden with horror all too great to bear,
And pressing madly on to death's abyss!
This was no common mind that thus could feel—
No vulgar villain sinning for reward.
Was he a villain lost to sense of shame?
Aye, so say John, and Peter, and the rest;
And yet, and yet this tale that Lysias tells
Weighs with me more the more I ponder it.
For thus I put it: Either Judas was,
As John affirms, a villain and a thief—
A creature lost to shame and of basest heart—
Or else (which is the view that Lysias takes)
He was a rash and visionary man,
Whose faith was firm, who had no thought of crime,
But whom a terrible mistake drove mad.

Take but John's view, and all to me is blind;
Call him a villain who, with greed of gain,
For thirty silver pieces sold his Lord!
Does not the bribe seem all too small and mean?
He held the common purse, and were he thief,
Had daily power to steal, and lay aside
A secret and accumulating fund.
So doing, he had nothing risked of fame,
While here he braved the scorn of all the world.
Besides, why chose they for their almoner
A man so lost to shame, so foul with greed?

Or why, from some five-score of trusted men,
Choose him as one apostle among twelve ?
Or why, if he were known to be so vile
(And who can hide his baseness at all times ?),
Keep him in close communion to the last ?
Naught in his previous life, or acts, or words,
Shows this consummate villain that, full grown,
Leaps all at once, to such a height of crime.

Again, how comes it that this wretch, whose heart
Is cased to shame, flings back the paltry bribe ?
And when he knows his Master is condemned,
Rushes in horror out to meet his death ?
With fingers pointed at him in the crowd,
Did all men flee his presence, till he found
Life to be intolerable ? Nay, not so ;
Death came too close upon the heels of crime.
He had but done what all his tribe deemed just.
All the great mass (I mean the upper class)--
The Rabbis, all the Pharisees, and priests ;
Aye, and the lower mob, as well--who cried,
“ Give us Barabbas ! Christus to the cross ! ”
These men were all of them on Judas’ side,
And Judas had done naught against the law.
Were he this villain he had but to say,
“ I followed Christus till I found, at last,
He aimed at power to overthrow the State ;
I did the duty of an honest man.

I, traitor! you are traitors who reprove."
Besides, such villains scorn the world's reproof.

Or might he say, " You call this act a crime!
What crime was it to say, ' I know this man ? '
I said no ill of him. If crime there be,
' Twas yours who doomed him unto death ; not mine."
A villain was he ? So Barabbas was.
But did Barabbas go and hang himself--
Weary of life, the murderer and thief?
This coarse and vulgar way will never do ;
Grant him a villain, all his acts must be
Acts of a villain. If you once admit
Remorse so bitter that it leads to death,
And death so instant on the heels of crime,
You grant a spirit sensitive to shame--
So sensitive that life can yield no joys
To counterbalance one bad act But then
A nature such as this, though led astray,
When greatly tempted, is no thorough wretch.

Was the temptation great ? Could such a bribe
Tempt such a nature to a crime like this ?
I say to me, it simply seems absurd.
Peter, at least, was not so sensitive ;
He cursed and swore, denying that he knew
Who the man Christus was. But, after all,
He only wept; he never hanged himself.

But take the other view, that Lysias takes :
All is at once consistent, clear, complete.
Firm in the faith that Christus was a God,
The great Messiah sent to save the world,
He, seeking for a sign—not for himself,
But to show proof to all that he was God—
Conceived this plan, rash if you will, but grand.

“Thinking him God,” he said, “ mere mortal man,
They seek to seize him, I will make pretense
To take the public bribe, and point him out ;
And they shall go, all armed with swords and staves,
Strong with the power of the law, to seize on him.
And at the touch he—God himself—shall stand
Revealed before them ; and their swords shall drop,
And prostrate all before him shall adore
And cry, ‘Behold the Lord and King of all ! ’ ”

But when the soldiers laid their hands on him,
And bound as they would a prisoner vile,
With taunts and mockery and threats of death,
He all the while submitting, then his dream
Burst into fragments with a crash. Aghast,
The whole world reeled before him ; the dread truth
Swooped like a sea upon him, bearing down
His thoughts in wild confusion. He who dreamed
To open the gates of glory to his Lord,
Opened, in their stead, the prisoner’s jarring door,

And saw above him his dim dream of love
Change to fury, stained with blood and crime.
And then a madness seized him, and remorse,
With pangs of torture, drove him down to death.

ILLEGALITY OF THE SANHEDRIN TRIAL.

The trial before the Sanhedrin was illegal on the following points, viz. :

First. No opportunity whatever was given the Prisoner for defense.

Second. The court combined to force the Prisoner to testify against himself.

Third. The Sanhedrists made witnesses out of themselves, thus stultifying themselves to the lowest degree.

Fourth. The testimony the Sanhedrists did witness against Jesus was a lie. Jesus did not speak disrespectfully of God, and only claimed for himself what God said he was. (Matt. iii. 17.)

Fifth. The court passed decision on Jesus immediately, and in a fit of anger.

Sixth. The trial was begun the day preceding a Sabbath.

Seventh. Jesus was executed on the same day on which he was tried and condemned.

Eighth. The Sanhedrin sought the death of the Prisoner from first to last, instead of seeking to save his life.

Ninth. Because the judge (president of the Sanhedrin) acted as prosecuting attorney.

“Let us see who proceeded to interrogate Jesus. This was that same Caiaphas who, if he had intended to remain a judge, was evidently liable to objection; for in the preceding assembly he had made himself the accuser of Jesus. . . . Who was this Caiaphas, at once an accuser and judge?”
(Dr. Dupin.)

According to the laws by which the Sanhedrin professed to be governed, each one who voted against Jesus was liable to suffer the penalty placed on him. We cannot think Nicodemus or Gamaliel was present.

It is almost certain the Sanhedrin did not have a quorum (twenty-three) at this meeting, because they met at daybreak, instead of nine o’clock, the regular time for meeting. In order to have had a full attendance at this early hour, some one would

have had to go through Jerusalem in the night and notify the members to meet at daybreak, instead of the usual hour. Every act of the Sanhedrin evidences that they would not take this pains in order to proceed lawfully.

Tenth. The hour on which the Sanhedrin met was illegal.

Indeed, indeed, the Sanhedrin was a *church-mob* that sought to conceal the martyrdom of Jesus Christ under the damnable cloak of church-trial. There is no persecution so bitter and bloodthirsty as that which comes from religion. This is historic. Bear in mind, my dear reader, that we said *religion* —not Christianity; for one is (or may be) as far from the other as heaven is from hell.

DR. ADAM CLARKE ON THE TRAGEDY OF JUDAS.*

“There is room for hope in his death. The chief priests who instigated Judas were worse men than himself, and if mercy was extended to those, the

* See Dr. Clarke's Commentary on Acts i.

wretched penitent traitor did not die out of the reach of the yearning of his bowels. And I contend, further, that there is no positive evidence of the final damnation of Judas in the sacred text. I would not set up, knowingly, any plea against the claims of justice; and God forbid that a sinner should be found capable of pleading against the cries of mercy on behalf of a fellow-culprit. Reader, learn from thy Lord this lesson : ‘Blessed are the merciful, for they shall obtain mercy.’”

THE TRAGEDY OF JUDAS.

(By Henry W. Longfellow.)

Lost ! lost ! forever lost ! I have betrayed
The innocent blood. Oh, God, if thou art love,
Why didst thou leave me naked to the tempter ?
Why didst thou not commission thy swift lightning
To strike me dead ? or why did I not perish
With those by Herod slain—the innocent children,
Who went with playthings in their little hands
Into the darkness of the other world,
As if to bed ? Or wherefore was I born,
If thou, in thy foreknowledge, didst perceive
All that I am, and all that I must be ?

I know I am not generous, am not gentle
Like other men ; but I have tried to be,
And I have failed. I thought by following Him
I should grow like Him ; but the unclean spirit
That from childhood up hath tortured me
Hath been too cunning for me.
Am I to blame for this ? Am I to blame
Because I cannot love, and ne'er have known
The love of woman or the love of children ?
It is a curse and a fatality—
A mark that hath been set upon my forehead
That none shall slay me—for it were a mercy
That I were dead, or never had been born.

Too late ! too late ! I shall not see Him more
Among the living. That sweet, patient face
Will never more rebuke me ; nor those lips
Repeat the words, “One of you shall betray me.”
It stung me into madness. How I loved,
Yet hated Him ! But in the other world
I will be there before Him, and will wait
Until He comes, and fall down on my knees
And kiss His feet, imploring pardon—pardon

I heard Him say, “All sins shall be forgiven
Except the sin against the Holy Ghost ;
That shall not be forgiven in this world,
Nor in the world to come.” Is that my sin ?

Have I offended so there is no hope
Here, nor hereafter? That I soon shall know.
Oh, God, have mercy! Christ, have mercy on me!

[*Throws himself headlong from the cliff.*]

PART SECOND.

THE ROMAN, OR JUDICIAL, TRIALS.

THE TRAGEDY BEFORE PILATE. (I.)

The trials of the Christ we have reviewed were ecclesiastical, and conducted wholly by the Jews. The succeeding trials were all conducted by the Romans, who were forced into measures by the Jews, who had in Jerusalem an overwhelming majority.

THE JEWS UNDER ROMAN GOVERNMENT.

Augustus Caius Julius Cæsar Octavonanus was Emperor of Rome from B. C. 30 to A. D. 14. In B. C. 8 the Roman Senate named the month “*Sextilis*” August, in honor of Augustus. After the

death of Herod the Great, Archelaus, his son, was governor of Samaria, Judea, and Idumea, until A. D. 6, when Palestine was conquered by the Romans, Archelaus deposed, and the territory he governed annexed to Syria, the governor of which was the highest authority under the Emperor Augustus. The governor of Syria had the power to appoint governors over the subordinate provinces. Publius Sulpicius Quirinius, called by Luke Cyrenius, was governor of Syria when Archelaus was banished. Samaria, Judea, and Idumea are now a part of the Roman Empire, governed by it, at long range, by the governor of Syria.

Cponius was the first Roman governor of Judea, and held his office from A. D. 6 to A. D. 9. Marcus Ambivius, the second. He held his office from A. D. 9 to A. D. 12. Annius Rufus was the third governor. He held his office from A. D. 12 to A. D. 15. Emperor Augustus Cæsar died A. D. 14. Tiberius Claudius Nero Cæsar became Emperor of Rome A. D. 15, and continued to reign until after the death of Christ. Valerius Gratus was the fourth Roman governor of Judea. He held his office from A. D. 15 to A. D. 26. Pontius Pilate was



ROMA : Cesare Augusto. Museo Vaticano.

Augustus Cæsar, Emperor of Rome.

Born B. C. 63. Died A. D. 14. (See Appendix D.)

the fifth governor, and held his office from A. D. 26 to A. D. 36.

EMPERORS—THE SENATE—PILATE'S JURISDICTION.*

Pontius Pilate was appointed governor directly by Tiberius Cæsar.

“In the time of Augustus Cæsar every power was derived from the Roman Senate, and every law ratified by their sanction. Their regular meetings were held on three stated days in every month—the Calends, the Nones, and the Ides.” (Gibbon’s Rome.)

“The true criminal law among the Romans came into existence B. C. 149, forty-nine years before Julius Cæsar. The emperors at first committed an extensive criminal jurisdiction to the Senate. . . .

. Then an emperor was no more, nominally, than a senator. Gradually the punishment of crimes was transferred to magistrates directly nominated by the emperor, and the privileges of the Senate

* The substance of the last two headings was gleaned from McClintock and Strong’s Biblical Encyclopædia.

passed to the Imperial Privy Council, which became a court of ultimate criminal appeal. Under this state of government came the doctrine, ‘The sovereign is the fountain of all justice, and repository of all grace.’” (Prof. Maine, on Ancient Law.)

Sometimes in a small territory—especially in one contiguous to a large province, and dependent upon it—the procurator was head of the administration, and had full military and judicial authority, though he was responsible to the governor of the neighbouring province. Thus Judea was attached to Syria, upon the deposition of Archelaus, in A. D. 6, and a procurator appointed to govern it, with Cæsarea for its capital.

Judea was a sub-province of Syria. In one respect the governors of Judea were more powerful than the procurators of Syria; for, being regarded as the immediate emissaries and representatives of Cæsar, by whom they were appointed to an indefinite term of office, they had the power of inflicting capital punishment at their own discretion. (John xix. 10.)

Pilate was subject to Vitelles, the governor of Syria, who sent him to Rome to appear before

Cæsar, in answer to a complaint brought against him by the Samaritan Council. Pilate's official residence was at Cæsarea, where he had a judgment-seat in the audience chamber. He was assisted by a council, whom he consulted in difficult cases. It was not the Jewish Council, but his own—the Roman assessors. (Acts xxv. 12.)

PILATE'S MILITARY STRENGTH.

Pilate's military strength in Judea was a cohort, which consisted of 500 to 600 foot-soldiers. A single cohort was stationed at Jerusalem, as the ordinary standing guard. At the great feasts, however, a larger force was sent up for the sake of preserving order.

LEGAL RELATION OF JEWS TO ROMANS.

“ When the matter in question was a capital case, the Roman authorities not only ordered the execution of a sentence, but also took cognizance (*cogni-*

tio) of the crime. It had the right of jurisdiction *a priori*, and that of passing judgment in the last resort. If Pilate himself had not had this power by special delegation (*vice presidis*), it was vested in the governor within whose territorial jurisdiction the case occurred ; but, in any event, we hold it to be clear that the Jews had lost the right of condemning to death any person whatever, not only so far as respects the execution, but the passing of the sentence. This is one of the best settled points in the provincial law of the Romans.

“Accordingly, by the Roman law, the administration of justice was so far prohibited to the officers that they could not punish even by a simple fine.” (M. Dupin, LL. D., on The Trial of Jesus.)

It should be borne in mind, in studying the coming trials of Christ, that the Jews were a conquered people, and were mere citizens of the Roman government. They were left free to govern their religious matters in accordance with their own laws, when it would not conflict with the laws of Rome ; but they had no jurisdiction over the liberties of a citizen—no criminal jurisdiction whatever. Their laws concerning blasphemy (which was a crime)

were null and void; therefore the trial before the Sanhedrin was rebellion against Roman law.

JEWISH MODES OF PUNISHMENT.

The Jewish modes of punishment were stoning, beheading, burning, and strangling. All power to punish for a crime becoming null and void among the Jews, they were necessitated to appeal to the Roman governor of Judea, in whom was vested the power of life and death for both Jews and Romans.

Crucifixion was not originally a Roman mode of punishment. Alexander the Great introduced this method of punishment in Palestine, from the Phœnicians. Crassus introduced it into Roman custom. Crucifixion was practiced by Egyptians, Grecians, and Romans, but never by the Jews. Of course Pilate would adopt a Roman mode of punishment, and utterly reject any that was Jewish.

PILATE'S RESIDENCE IN JERUSALEM.

When in Jerusalem Pilate occupied the great palace built by Herod the Great. Dr. Geikie says: "It was the pride of Jerusalem. The great dining-hall had been constructed to supply table couches for three hundred guests. . . . The open space before the palace was laid out in broad walks, planted with long avenues of different trees. . . . Its inclosure (large enough to permit almost an army to be gathered in it) ran along the inner side of the first city wall, and was connected with the great castles of white stone—Mariamne, Hippicus, and Phasaelus—which Herod had built. . . . It was the vast citadel palace, in which the tragedies of the family of Herod have been enacted. . . . By right of war the Romans had taken it, as the chief building of the city, for the residence of the procurators."

Theodore Keim says: "A wall $52\frac{1}{2}$ feet high surrounded the entire palace, which was situated on the northwest of the upper city, contiguous to the first city wall, with its imposing white towers—Mariamne, Hippicus, and Phasaelus."

“THE JUDGMENT-HALL”—“PRETORIUM.”

The judgment-hall (called pretorium by Mark) was on the east end of the palace, and faced the open space adorned by walks and trees. It was into this hall Jesus was sent by the Jews when first taken to Pilate, and from which he was taken to Calvary.

THE PAVEMENT, OR GABBATHA.

The pavement, or Gabbatha, which means the high place, was a raised platform in front of the judgment-hall, which could be entered from the pavement by a door. This pavement was laid with fine, differently-colored stones. It was large enough to accommodate accusers to the Roman court, officials, Pilate's body-guard, and a few distinguished Roman citizens to give dignity and prestige to the Roman law. The steps leading up to the pavement were occupied by the Savior's accusers. During the trial of a Roman citizen there was sitting-room given on the pavement for the accus-

ers and the accused, but for the conquered Jews in Judea it was not so.

THE JUDGMENT-SEAT.

This was a fine, large chair on the pavement, in which the governor sat to pronounce sentence. Dr. Geikie thinks this chair was the old golden seat of Archelaus. Yes, perhaps used originally by Herod the Great. It will be noticed that Pilate did not sit down on the judgment-seat, until he thought himself compelled to render decision in the case.

In the investigation of this trial the reader should bear constantly in mind that the Jews were servants of Rome (Roman citizens), and that Pilate was a Roman (a heathen), whose highest conception of God was the deification of the Roman Emperor Tiberius. Pilate knew of gods by the thousands, but concerning the true God he knew nothing.

THE TRAGEDY BEFORE PILATE. (I.)

The last trial reviewed showed Jesus in the “hall

of squares," before the Sanhedrin, condemned to death by it for having committed blasphemy. Early in the morning this great body, and a multitude, may be seen moving with quick step to the palace occupied by Pilate. Jesus is bound and led, as heretofore described; and, on reaching the palace, he is thus presented to Pilate in the judgment-hall.

The Sanhedrists were eager to imbrue their hands in the blood of Christ, but they would not enter that grand palace after it had passed into the hands of the heathen, lest their purity might be defiled. What hellish religiousness! By their own law these Sanhedrists were obliged to spend the day fasting on which they condemned the Son of God to death. The gathering of the "whole council," delivering Jesus bound, and the gathering of a multitude, was for the purpose of making Pilate believe that their Prisoner was one of the vilest, and induce him to yield at once to their clamor for his death, *without investigation*. Blasphemy was the only charge the Sanhedrin had against Jesus, and they knew that Pilate did not know what that meant; hence the concealment of the real charge. Watch

for it. I think it no injustice to state that Caiaphas was prosecuting attorney, from the trial before him until the close of the last one before Pilate. Dr. Salvador, the Jew, says, "Caiaphas constituted himself the accuser of Jesus."

Without interrogating the Prisoner, Pilate went out on the pavement and opened the case by asking the Sanhedrists to produce the charges against him. This shows Pilate knew nothing of the condemnation of Jesus by the Sanhedrin. This gave them to understand that Pilate proposed to hold in his own hands the power to hear the case—to weigh the evidence, and to render decision. Indeed, the Sanhedrists had given Pilate no knowledge of their trial and condemnation of Jesus, because they knew they had assumed authority in the case that belonged alone to the Roman government, and that that assumption would enrage the governor against them. Moreover, blasphemy was unknown to the criminal laws of Rome—unknown to Pilate; therefore Caiaphas kept the real charge concealed. Watch for it. For a moment he was perplexed.

With a great amount of bluff, Caiaphas said : "Your Honor, if this Man was not a malefactor,

this august body of divinity, these expounders of the law, would not have delivered him up to you.” This was an effort to overawe Pilate to pronounce the sentence of death on Jesus without a trial ; for they knew they had no case, and could make none on the charge of blasphemy. In this bluff allegation Caiaphas used one word that gave Pilate the keynote to the Sanhedrists’ secret working. It was the word “malefactor.” This Pilate understood to mean some violation of their ecclesiastical laws. He said : “I read the case clearly. The charge against this Man is a religious one ; therefore it does not belong before me. Take him and judge him according to your religious laws, and if he has done anything worthy excommunicate him. This right the Emperor has left with you.” Caiaphas replies : “We have no authority to put any man to death. You give us that authority, and we will take the case out of your hands.” The power to take the life of a Jew or Roman in Judea could be exercised by the governor giving the Sanhedrin the authority to try the Prisoner, and if found guilty execute him, or by trying the accused in the Roman court before the governor.

CONSPIRACY, SEDITION, AND TREASON.

When Caiaphas saw that Pilate would not grant the Sanhedrin the power to take the life of their Prisoner, he created three charges against Jesus on the spur of the moment, by saying: "We found this Man in the act of conspiracy against the Jewish nation, by turning the people from the true God. We found this Man committing sedition against the Roman Empire, by forbidding the people to give tribute to Cæsar. We found this Man committing high treason against the Roman Empire, by setting himself up for a King in opposition to King Tiberius Cæsar."

The heart of man never conceived, nor did the lips of man ever utter, three more base or gigantic lies at one breath, in one sentence. That this charge was shrewd and sharp we must admit, but it was not spontaneous. It was the crystallizing of long study, and deliberate planning of cold-blooded murder.

As to Jesus perverting the Jewish nation from the true God, every intelligent reader knows the



Tiberias Cæsar.

Emperor of Rome A. D. 15, until after the death of Christ.

reverse to be true. As to forbidding the people to pay tribute to Tiberius Cæsar, we know he said, “Render to Cæsar the things that are Cæsar’s, and to God the things that are God’s.”

“The Pharisees held it unlawful to acknowledge or pay tribute to the Roman Emperor, because they were forbidden by the law of Moses to set a King over them who was a stranger, and not of their own country. (Deut. xvii. 5.)

“The other party was composed of the partisans of Herod, who understood this law to forbid only the voluntary election of a stranger, and therefore esteemed it not unlawful to submit and pay tribute to a conqueror. These two parties, though bitterly opposed to each other, united in the attempt to entangle Jesus by the question, ‘Is it lawful to give tribute to Cæsar or not?’

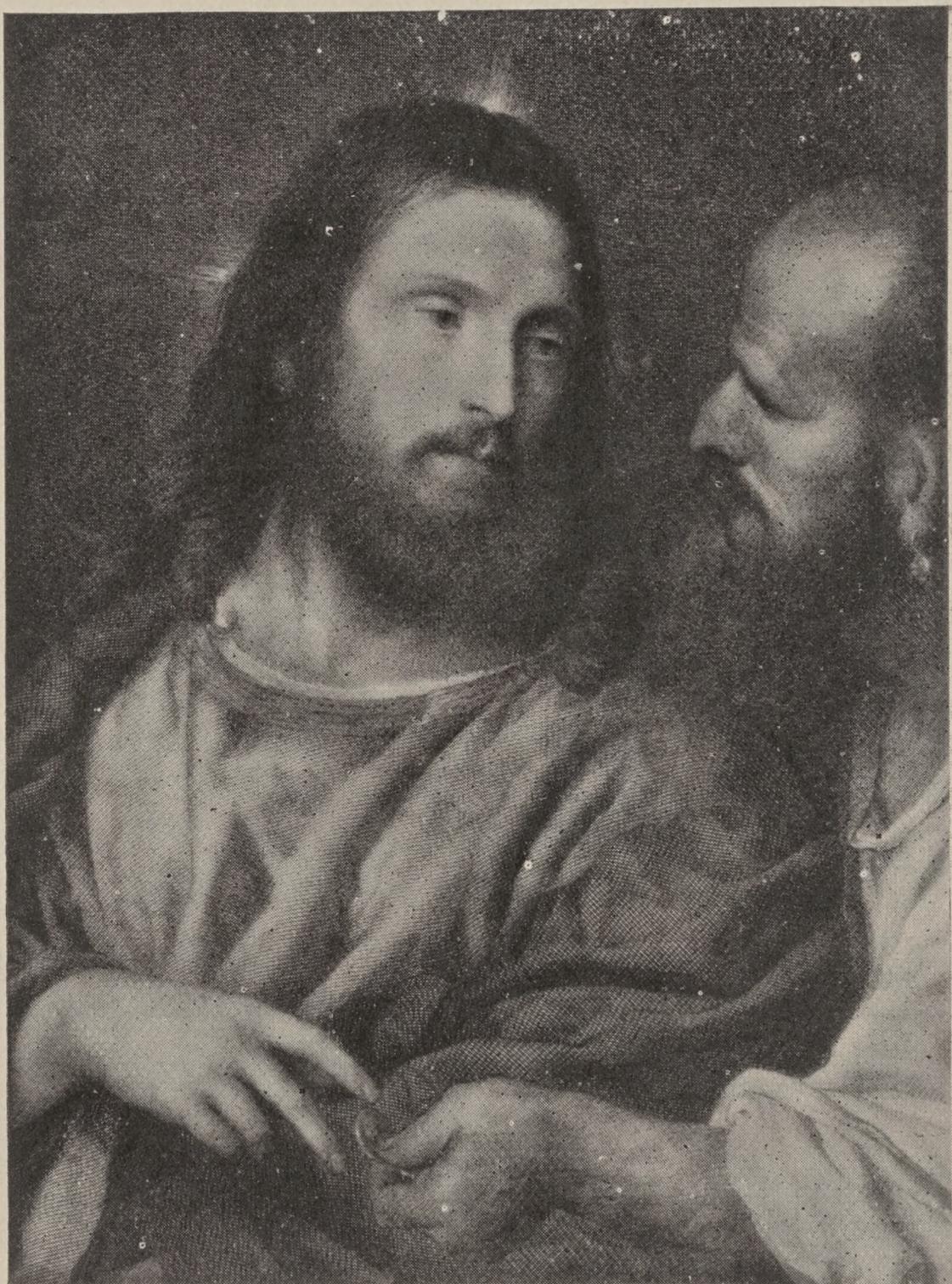
“If he answered in the negative, the Herodians were to accuse him to Pilate for treason. If he answered in the affirmative, the Pharisees would denounce him to the Jews as an enemy to their liberties.” (Simon Greenleaf, LL. D., in Harvard University.)

As to seeking by word or act to become a polit-

ical king, exactly the reverse is true ; for when the people would come and take him by force and make him king, he dismissed the multitude and concealed himself in a mountain until night. (John vi. 15.)

The charge of conspiracy against the Jewish nation would array every orthodox Jew against Jesus. The charge of sedition and treason against the Roman Empire would set every true citizen of Rome against him. As to the first charge, Pilate knew nothing, cared nothing, and had no official responsibility ; therefore he utterly ignored it. The second and third he was under official obligation to investigate ; therefore he went into the judgment-hall, where his court officials were, and summoned Jesus before him. Any could enter the judgment-hall who would ; doubtless many of the followers of Jesus did. The four evangelists give the substance of this investigation.

Dr. Lange says : " Pilate could not have withdrawn into the pretorium (judgment-hall) with the Accused, in order to hear him in secret, for Roman judgments must be held publicly." When Pilate spoke to the Jews about the case, he stood on the



The Tribute Money.

BY TITIAN.

He was born in Italy in 1477. Died in 1546. This is one of the Artist's finest pictures. The painting from which it was made is in the Dresden Gallery. Titian said, "The whole world, without Art, would be one great wilderness."

pavement in front of the palace; when he entered into a legal hearing of the case, he withdrew with Jesus into the judgment-hall, attended by witnesses and the complainants; and when he pronounced sentence, he sat down on the judgment-seat.

THE FIRST EXAMINATION BEFORE PILATE.

Pilate commenced the official examination of Jesus in the judgment-hall by saying: "Jesus, are you the King of the Jews?" Jesus said: "Your Honor, do you ask this question on your own authority, or did the Jews prompt the question? Do you ask this question in a political or in a religious sense? The charge of seeking to become a king was made in the open air, on the pavement, while Jesus was being guarded in the judgment-hall; hence he did not hear it. Pilate was somewhat agitated because the bound and comparatively forsaken Prisoner assumed to question him. Turning sarcastically to Jesus, Pilate gruffly said: "I am no Jew. The chief priests of your own nation delivered you to me. What have you done?

Have you claimed to be a King?" If Jesus had said, "Yes, your Honor, I am a King," it would have seemed to Pilate that he was guilty of treason against the Roman Empire, for a Roman knew no other sense in which one could desire to become a king. If Jesus had said, "Your Honor, I am not a King," it would have seemed to the Jews to be an abandonment of his claims as the Son of God. Jesus dared not answer yes or no. The Prisoner must instruct the court. "Your Honor, my kingdom is not of this world. If my kingdom was a political one, then would my followers fight to prevent me from being delivered to the Jews or to you; but because my kingdom is not a political one, therefore my followers have not fought, and will not fight, that I should be delivered from their or your hands." In answer to this answer, Pilate said to Jesus: "I do not understand your answer. Do you claim to be a King of a kingdom not of man?" Jesus answered: "I am a spiritual King. To this end was I born, and for this cause came I into this world, that I might bear testimony unto the truth. Every one who is of the truth listens to my voice." Pilate saw that Jesus was no politi-

cian ; no man he had ever met was so far removed from that. "This man," said Pilate, "has no politics, no arms, no soldiers, and his very appearance gives the lie to the charge. He is an innocent, misguided, religious enthusiast. I will acquit him."

"PILATE MARVELED."

As soon as Pilate was through questioning Jesus, the chief priests and elders brought accusation after accusation against him (this proves that those who prosecuted the case did enter Pilate's palace), but he made no reply, but maintained an unconcerned, dignified silence. Pilate said : "Jesus, do you hear how many charges these chief priests and elders bring against you ?" Jesus answered him never a word, which caused Pilate to marvel greatly. He had never seen such calm, dignified deportment in a prisoner, never had heard such deep meaning words. The trial raised Jesus in the estimation of Pilate from first to this point. Indeed, said Pilate to himself : "It contradicts reason that the Jews, who hate the Emperor and me, should charge one

of their brethren with having committed treason against the Roman Empire. These very men would be glad to overthrow the Empire. I see this Man is innocent."

On starting out of the judgment-hall to acquit Jesus, Pilate's mind reverted to what he had previously said about "truth," and wondered whether the Prisoner could add anything to what the Greek and Roman philosophers had taught about it. Pausing and turning, facing the Prisoner, he said : "Jesus, what is truth ?" No answer came.

FIRST ACQUITTAL BY PILATE.

When Pilate saw that Jesus would make no further answer to anyone, he went out on the pavement, in the presence of the Sanhedrists, who were sitting on the steps, and before the surging crowd surrounding them. Pilate then raised his hand, brought perfect silence, had his body-guard bring Jesus out of the judgment-hall and stand him by his side, then turned to Jesus, and in a loud, clear voice said to the multitude, "I FIND NO CRIME IN HIM."

ILLEGALITY OF THE TRIAL.

This trial was legal as to the proceedings in the judgment-hall. That was the proper place for it. All the plaintiffs and defendants had free access to this hall and to all the proceedings. Pilate was not responsible for the defense of Jesus, nor was he under obligation to have a jury or company of Romans to present the case before. The right to try the case with whatever evidence was at hand, on either side, and to decide upon it, rested with him, and with no assumption or illegality he used it.

The decision, "I find no crime in him," was a judicial decision, legally announced, and could not have been reversed except by new evidence, or by an appeal to Tiberius Cæsar. Therefore it was Pilate's legal duty to release Jesus at once, but it would have sacrificed his life to have unbound him and set him free in the midst of that bloodthirsty church-mob. Pilate saw this, and his wisdom was better than the letter of the law. Moreover, it is most probable that if reference to Herod had not

been made, Pilate would have retired Jesus, and privately set him at liberty.

A NEW CHARGE CREATED.

The Sanhedrists were dumbfounded and greatly enraged at Pilate's decision, for they had made by the mouth of their prosecuting attorney (Caiaphas) three strong accusations against Jesus—conspiracy, sedition, and treason; and to have the governor unhesitatingly announce he found "no crime in him" was more than their bloodthirsty natures would endure.

Matters were in a fearful crisis; the Jews were liable to lose their Prisoner at once; something had to be done, and that quickly. The stratagem of the prosecuting attorney (Caiaphas) seemed to be equal to any emergency. At once he created a new charge; it was that Jesus had disturbed the peace of the people in Galilee, Perea, and in all Judea. This was a lie. Jesus had not disturbed the peace of the peaceable people; he had only disturbed the peace of the devil, his chief priests, and his elders.

THE TRAGEDY BEFORE HEROD (BIOGRAPHY OF).

On hearing Galilee mentioned, Pilate asked the Jews if Jesus was a citizen of that country. On being told he was, he informed them that the trial should have been before Herod, because Jesus lived in his jurisdiction. Pilate therefore sent the Jews, with their Prisoner, to Herod Antipas, who at that time was lodging in the Asmonean palace, about three squares to the northeast of Pilate's palace. Pilate did not send Jesus to Herod to shift the responsibility of further trying him, not to reconcile Herod to himself, but because it was a custom among the Romans for a prisoner to be tried by the governor of the province in which the crime was committed. It was not yet seven o'clock when Pilate's soldiers led Jesus off the pavement, with a rope about his neck and bound hands, pushing their way through the crowd and thronged street to Herod. Jesus was closely followed by the Sanhedrists, the Jewish officers who had had charge of the Prisoner, and followed by an excited multitude.

HEROD ANTIPAS was the son of Herod the Great, and governed Galilee and Perea from the infancy of Jesus until after his death. Antipas first married the daughter of Aretas, king of Arabia Petrea. While living with her he went to Rome, and while there fell desperately in love with Herodias, the daughter of Aristobulus, who was his own half-brother. Herodias was at that time the wife of Herod Philip (I.), another half-brother, who was living in retirement at Rome. Herodias had a daughter by Herod Philip, whose name was Salome. When Antipas decoyed Herodias to leave Philip and live with him, Salome accompanied her mother to Galilee, and lived in the governor's mansion in Tiberius, on the bank of the Sea of Galilee. Herodias was first Antipas' niece, then his sister-in-law, then his wife.

HEROD ANTIPAS was not a Jew by birth, was a Sadducee in faith, and a Roman in office. He had a large amount of low cunning, so much that Jesus called him "fox."* Herod heard John the Baptist gladly, until he rebuked him to his face for living in adultery with his brother's wife. Soon after this

*A fox is sly, has low cunning, no conscience, no morals.



Miss Salome Herod, with the Head of John the Baptist.

BY TITIAN.

Born in Italy in 1477. Died 1576. Titian said, "The whole world, without Art, would be one great wilderness."

Herod had the Baptist arrested in Enon, on the Jordan, and placed in the prison of Machærus, on the east side of the Dead Sea. Herod had a palace in juxtaposition with this prison. On a birthday anniversary Herod made a supper in this palace to his lords, his high captains, and his chief men of Galilee. During the festivities Herod induced his stolen wife's daughter (Salome) to appear before his dignitaries in operatic costume, and dance for their impure edification. She was at her best; stimulated with wine and the importance of the occasion made her do her best. The bestialized king was so pleased, if not enamored, that he publicly promised (clinching the promise with an oath) that he would give her any reward for her services that she would ask, even to the half of his kingdom. She must have been a very charming girl; it must have been a very charming dance. She lightly tripped across the banquet-hall into the bed-chamber of her mother, and told her what the king had said. The mother lightly clapped her hands, and said: "My daughter, ask the king for the head of John the Baptist in a charger"—a large flat dish. Rushing back into the banquet-hall, in the presence

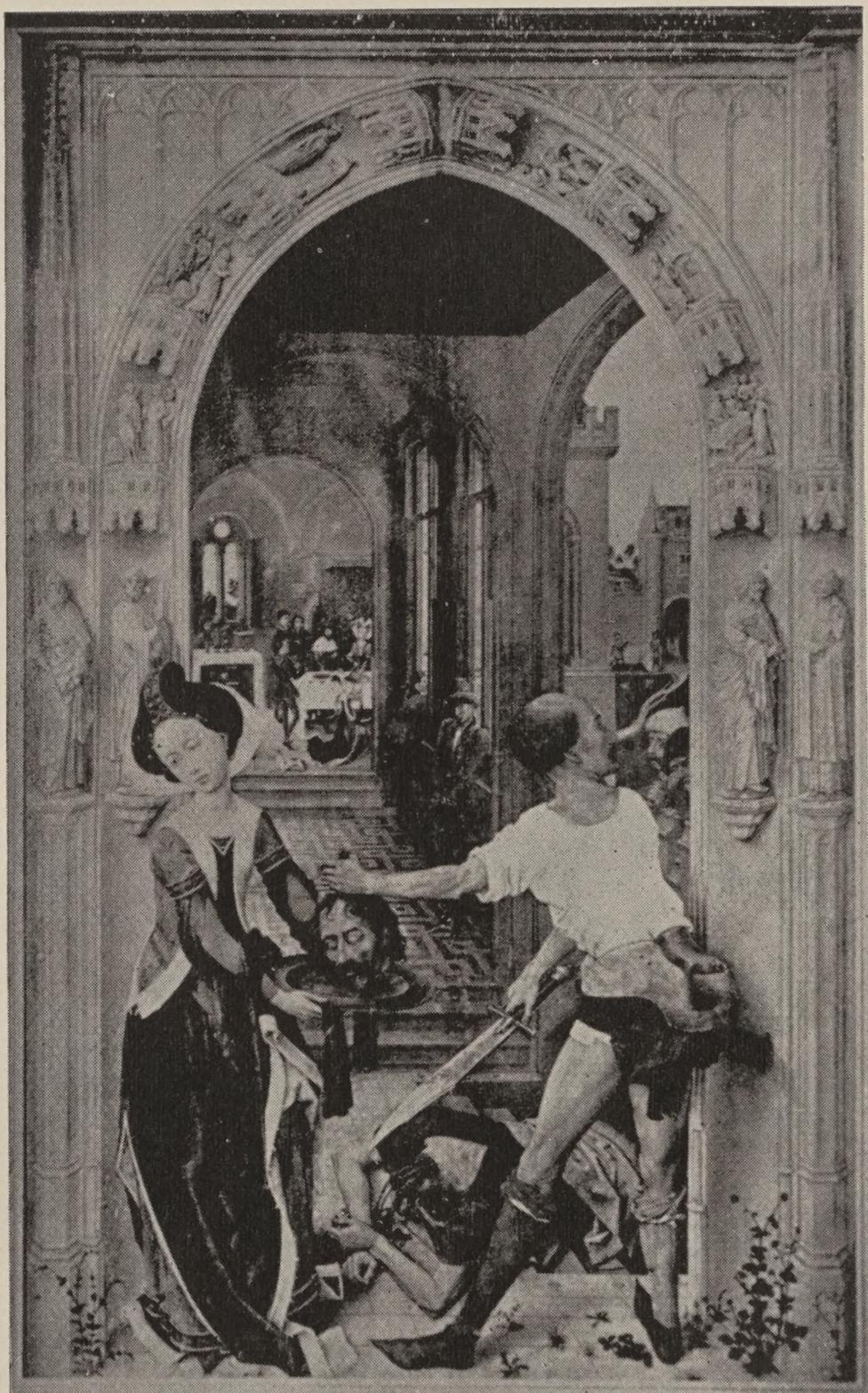
of the dignitaries the young lady made a graceful bow, and said: “If the king please, I will take as my reward the head of John the Baptist on a charger;” then bowed again, and left the hall.

HEROD was exceedingly sorry that his stepdaughter, his niece, had asked for the head of the Baptist; he would have preferred to give the half of his kingdom, but because of the oath he had made in the presence of his captains and his lords, he would imbrue his hands in the blood of that holy man, rather than break his sinful oath.

It is a great sin to swear unto a sin,
But greater sin to keep a sinful oath.
Who can be bound by any solemn vow
To do a murderous deed?—*Shakespeare.*

THE BEHEADING OF THE BAPTIST.

In hot haste the vow was made; in the same haste shall it be kept. “Immediately” Herod ordered his body-guard to bring the head of the Baptist to him on a charger, ordering his boldest soldier to strike the fatal blow. They went into the



Beheading of John the Baptist.

BY VANDER WEYDEN.

Born 1400. Died 1464.

adjoining room, where the Baptist was (for so the jail was built), and found him on bended knees, his hands clasped before him, his eyes turned heavenward, his long, uncut hair falling far down his shoulders, his lips moving stilly. He was engaged in devout prayer. They seized him, leaned him backward on the death-block they took with them ; two hold his feet, two hold his hands ; the executioner adjusts his long hair on the floor, places his right foot firmly on it. The Baptist then softly closed his eyes, but moved his lips. I see the death-ax go up; I hear the death-ax go down. The soldier backward dashed, and stood aghast. There was a headless body struggling on the floor, and a saintly head, with large blue eyes opening and shutting in the face of its murder, and all was over.

The head was placed on a charger, and speedily given to Herod. One look he gave it, and handed it to the dancing girl, and she gave it to her black-hearted mother. Methinks for years and years the gory head of John haunted Herod and Herodias in the thick darkness, as they were in a dreamy sleep. They may have heard his dying groans, when none but God was near.

A few months after the death of John, Herod threatened to kill the Christ if he did not leave Galilee, but saw him no more until the hour to which we have now come. This is the bestialized, bloody man before whom Christ, the holy, now stands, to be tried the fifth time. Herod was glad to see Jesus, because when he saw him he knew he was not the Baptist risen from the dead, as he had feared was true. Glad to see him in custody of the Roman soldiers ; glad to see him, too, because he desired to have Jesus perform a miracle, that he might see by what kind of a trick it was done ; Herod, instead of entering into an examination of the charges against Jesus, as Pilate expected him to do, began questioning him in a silly, half-witted way about how he performed miracles, and insisting that he perform one then to entertain the people. To each and every question Jesus gave Herod a withering silence, that became more and more distressing. Dr. Deems says : "Jesus looked at him with that broad look which innocent manliness gives to crime."

“HE OPENED NOT HIS MOUTH.”

Jesus dined with publicans and sinners, talked frankly with the Roman governor, conversed with Caiaphas, the hypocritical bigot, spoke most kindly to the dying penitent robber on the cross, because there was in each of them some desire to know the truth ; but to all the questions put to him by this low-cunning, bestialized adulterer and assassin, he opened not his mouth. (Isa. liii. 7.) It would have been beneath the nobility and dignity of Jesus to have made reply to such jesting questions. The church-mob is on hand, as it has ever been since the arrest, and as soon as the curiosity of Herod was satisfied they step in front of Jesus, and most vehemently accuse him of many things, but fail to bring a single witness to substantiate their charges.

The dignified silence of Jesus was far more difficult to bear than answers would have been, for the silence made Herod feel that Jesus regarded him as a whippersnapper ; and no less grating was this silence on the dignitaries—the church-mob. Herod then resolved to belittle Jesus to the full extent of

his ability, and make him a matter of sport by throwing a robe about his shoulders, then mocked him himself, and encouraged his soldiers to do the same. But to all of this, came nothing but eloquent silence, that became more and more distressing and hard to endure. They mocked Jesus as King by saying, “ You are a nice candidate for a Roman emperor! You look like the King of the Jewish race! You look like you could destroy the great temple, and build another in three days !”

Seeing that Jesus could not be induced to recognize him or his soldiers, Herod returned him to Pilate, accompanied by the following communication, which read thus : “ Most Noble Pilate, Governor of Judea — I, Herod Antipas, Governor of Galilee and Perea, find no cause of death in Jesus of Nazareth.”

ILLEGALITY OF THE TRIAL.

Nothing that was done was legal, and to call the mockery a trial is a misnomer. Jesus being a citizen of Herod’s kingdom, it was his duty to protect him, and see that he had a fair chance to vindicate

himself. Indeed the Christ, the holy, never stood before a more complete shell of a man than Herod.

THE TRAGEDY BEFORE PILATE. (II.)

With a rope around his neck, with hands bound, and with the scarlet robe thrown over his shoulders, Herod's soldiers led Jesus from the Asmonean palace to the palace built by Herod the Great, but now occupied by Pilate by virtue of Roman conquest. The difficulty between Herod and Pilate, occasioned by the latter slaying some of the subjects of the former in Jerusalem, was by this great tragedy buried, and the two governors were made friends. Great calamities bury small difficulties.

It must be borne in mind that this is the time for the annual Passover, and that Jerusalem and its suburbs are flooded with people from far and near. It is said that in A. D. 65 3,000,000 of Jews attended the Passover, and Josephus informs us that at a later Passover 256,500 paschal lambs were slain. Counting twelve to each lamb, there were 3,073,000 souls at that Passover. It is perfectly safe to say

that at the very hour Jesus was led from Herod to Pilate there were 2,000,000 of people in and near Jerusalem.

By the foregoing facts one can readily see how vast must have been the multitude, and how great the excitement, when Jesus was led through the streets, as late before described, and re-delivered to Pilate. From every direction, in every street, in every alley, may be seen men, women, and children running towards the governor's palace; and as Jesus is led up the steps of the pavement a multitude of anathemas fall upon his aching head. Many of the Sanhedrists, chief priests, and elders station themselves throughout the vast crowd for the purpose of inciting the common people to murderous demonstrations, in the event Pilate should make further effort to deliver Jesus.

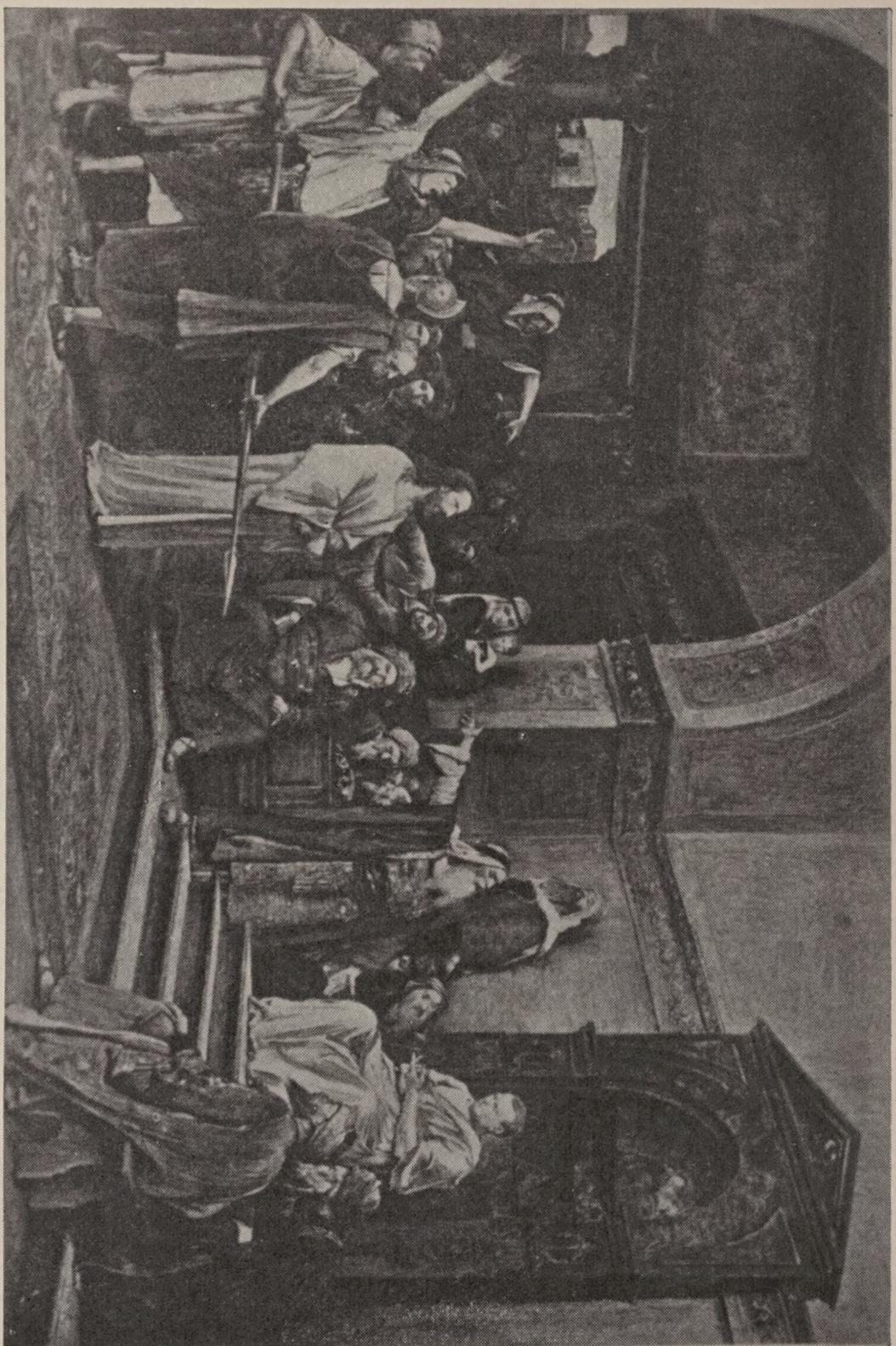
PILATE AND JESUS ON THE PAVEMENT.

Such was the state of the multitude, when Pilate came out of the judgment-hall on to the pavement, followed by his body-guard, who led Christ, the

Jesus Before Pilate.

BY MICHAEL DE MUNKACSY.

Born 1846. Resides in Paris.



holy. There by Pilate's side he stands. Do you not see him? As soon as Pilate had restored order he called the chief priests and rulers near the pavement, and began his address by saying: "My countrymen, you brought this man to me, charging him with perverting the Jewish nation from the true God, and with having committed sedition and treason against the Roman Empire; and, after a full examination of him in the presence of your rulers, I found no fault in him touching any of the things whereof you accused him. When you charged him with committing offenses in Galilee, I sent him to Herod Antipas, the governor of that land, who examined him, and returned him to me, with a written statement that he found nothing worthy of death done by him. And now, my countrymen, I shall chastise Jesus for being the cause of this commotion, and then give him his liberty." We do not know what this chastisement would have been, but we would have known if the howling mob had not forced Pilate from it by their bloodthirsty cry; for the governor had decided to give Jesus his liberty then and there.

A MURDERER PREFERRED TO JESUS.

Pilate proposed to set Jesus free—not as the boon of the Passover, for that was not his prerogative—but because he was innocent before the law, and therefore entitled to his liberty. It was a custom of the Jews to set one prisoner free at the annual Passover (Mark xv. 6); therefore, to prevent Pilate from setting Jesus free, as they thought he was about to do, they cried out to the governor to release unto them a prisoner whom they might choose. This frustrated Pilate's plan, but their request was according to custom, and the governor seemed to be well pleased at the suggestion, for he was confident that if the choice was wrested from the hands of the rulers, and left to acclamation of the multitude, Jesus would be set free; for Pilate knew that the chief priests had delivered him through envy.

Pilate had at this very time a band of robbers, insurrectionists, who had risen in rebellion against the Roman Empire. Barabbas had been convicted of sedition and of murder, and was to be crucified. Some of the Jews must have called for Barabbas in



The Dream of Pilate's Wife.

BY PAUL GUSTAVE DORÉ.

Born in Strasburg, England, in 1832. Died Sunday night, Jan. 23, 1883. Doré did more to illustrate the Bible than any one Artist the world has produced. He made 230 pictures, reaching from the first chapter to the last one in the Bible.

the original application for the release of a prisoner, because Pilate put the question to the multitude by saying, "Barabbas or Jesus, whom shall I release unto you?" There was no hesitation, no molding of public sentiment, for the chief priests had slyly instructed the multitude to cry out in concert for the release of Barabbas, and for the death of Jesus. "Away with this man, and release unto us Barabbas!" was the cry.

Pilate believed Jesus to be innocent, and knew that the chief priests had delivered him through envy; therefore the governor made a personal appeal for the release of Jesus, leaving the name of Barabbas out of the question: "Will ye that I release unto you the King of the Jews?" But the multitude cried out again: "Not this man, but Barabbas! Crucify Jesus! crucify Jesus!" (John xviii. 37, 40; Luke xxiii. 21.)

Seeing that his personal influence and appeal for Jesus alone was a failure, Pilate put the two candidates for liberty before the multitude again, and asked whom he should release. The cry was one: "Release unto us Barabbas!" Perplexed, confused beyond the best use of reason, Pilate said: "What

then shall I do unto him whom ye call the King of the Jews? To crucify him I cannot, to release him you will not." We will consider Pilate's guilt at the close of the last trial before him. The prompt answer to Pilate's question was: "Crucify Jesus!"

Pilate then appealed to the mob to know what evil Jesus had done; but it was the more fierce, and vehemently cried out: "Crucify him!" They were instant with loud voices, requiring that he might be crucified, and the voices of them and of the chief priests prevailed. (Luke xxiii. 23.) Pilate, seeing he could prevail nothing, that each effort to release Jesus increased the bloodthirsty spirit of the Jews, and that to continue the effort would result in a public riot, in which hundreds of lives would be sure to be lost, sat down on the judgment-seat, feeling that his lips must soon consent (against his will) to the death of that gentleman, the Christ.

THE MESSAGE OF PILATE'S WIFE.*

As Pilate sat in the judgment-seat, with an en-

*She was a proselyte to Judaism before the death of Christ. The tradition that she became a Christian is as old as Origen.



Pilate Washing His Hands.

BY HANS HOLBEIN.

vironment never experienced by mortal man before, his wife (Procula Claudia) sent a message hastily to him, which said: "Have nothing to do in condemning this righteous Man, for in a dream it was revealed to me that he is purely innocent."

Stimulated by this message that so thoroughly harmonized with his conscience, Pilate called for water, and in the sight of the vast multitude washed his hands, which symbolically said, "My hands have not shed the blood of this Man," then in a loud voice exclaimed: "I am innocent of the blood of this righteous Man; see ye to it!" Now, if the evangelist has given the exact words, all the people exclaimed: "His blood be on us, and on our children." History echoes back, saying: "It fell there, and the stain thereof is like the mark on Cain."

PILATE'S DEATH-SENTENCE.

A retrospective view of this unparalleled tragedy will show that up to this scene Pilate has publicly declared Jesus to be innocent four times; and now Pilate does not pass any sentence against Jesus ju-

dicially ; nor does he claim, or ever claim, so to do. The real sentence Pilate passed was this : “ I DO CONSENT (against my will) TO THE CRUCIFIXION OF JESUS, UNDER THE PRETENSE YOU MAKE THAT HE HAS COMMITTED SEDITION AND TREASON AGAINST THE ROMAN EMPIRE.” The after acts and words of Pilate will bear evidence that he never set his judicial signature to a single charge brought against Jesus. Indeed, Pilate publicly covered up the charge of treason against Jesus by the inscription he wrote and placed upon the cross. He did not write, as the Jews would have had him do, “ This is Jesus, who committed treason against the Roman Empire ; ” but he wrote, “ This is Jesus, the King of the Jews.” It meant : They have crucified their King. How careful Pilate was to make it manifest that the real death-sentence was born of the Jews, and that theirs must be the guilt, which very thing Jesus said to Pilate a few moments further on.

Barabbas is now released ; a shout of glee goes down to hell, the fires of which blaze higher up, as tragedy after tragedy becomes more tragic.



The Scourging of Jesus.

BY HANS HOLBEIN.

THE SAVIOR SCOURGED.

Jesus is now led off the pavement, bared of his garments almost to nudity, his hands tied to a post, and scourged with the Roman scourge—not as a punishment, but as a customary prelude to crucifixion. The Roman scourging was far more severe than that of the Jews. They bared only the shoulders, and the number of stripes were limited to forty, save one. Among the Romans the whole person was bared, and there was no limit to the number of the stripes; the severity and number of the stripes depended on the spirit of the scourgers. It was the punishment inflicted on slaves that Jesus Christ, the holy, endured. The deep-rooted bitterness the Roman soldiers had against the rebellious Jews renders it certain that the scourging of Jesus was all they could inflict in the time allotted.

The scourge consisted of leather straps or pieces of rope, with pieces of lead or bone fastened in the ends of them. These cruel instruments of torture the Roman soldiers plied on Jesus at their will, at their full strength, striking him on the breast, on

the back, on the arms, on the head, in the face—anywhere, everywhere—the blood flying in every direction, until his entire body (it seems we can see it) is a network of gashes. My heart shrinks back from further words, blushes to further go in this brutal tragedy ; but must say so terrible was this scourging that sometimes the teeth were knocked out, sometimes the eyes, and sometimes through the great loss of blood the poor victim would swoon away and die on the spot. Hide, oh hide, this sickening scene, and pass us further !

For such nobility of manhood and purity of life to be so brutalized calls for sympathy higher than man, and pity stronger than angels know. Christ is the King of men, the highest type of humankind ; we hail to call him Brother, even now.

THE TRAGEDY IN THE JUDGMENT-HALL.

Pilate ordered his soldiers to cease the scourging, and to take Jesus into the judgment-hall, while he retired to his office to write the inscription for his cross, and to make other needful preparations for



Christ Crowned with Thorns.

BY ANTHONY VAN DYCK.

Born in Antwerp in 1599. Died in 1641. Buried in the Church of St. Paul, London.

going to Calvary. Meantime his body-guard (for I do not think a cohort was at the trial) unclothed Jesus, placed on him a scarlet robe, platted a crown of thorns, and dashed it on his aching, bleeding head ; put a reed in his right hand, bowed before him, and mockingly said, “ Hail, King of the Jews ! ” spit in his blood-stained face, thrust the reed from his hand, smote the crown of thorns, sending them home to the skull, making the blood gush from a score of gashes, and smote him with their hands.

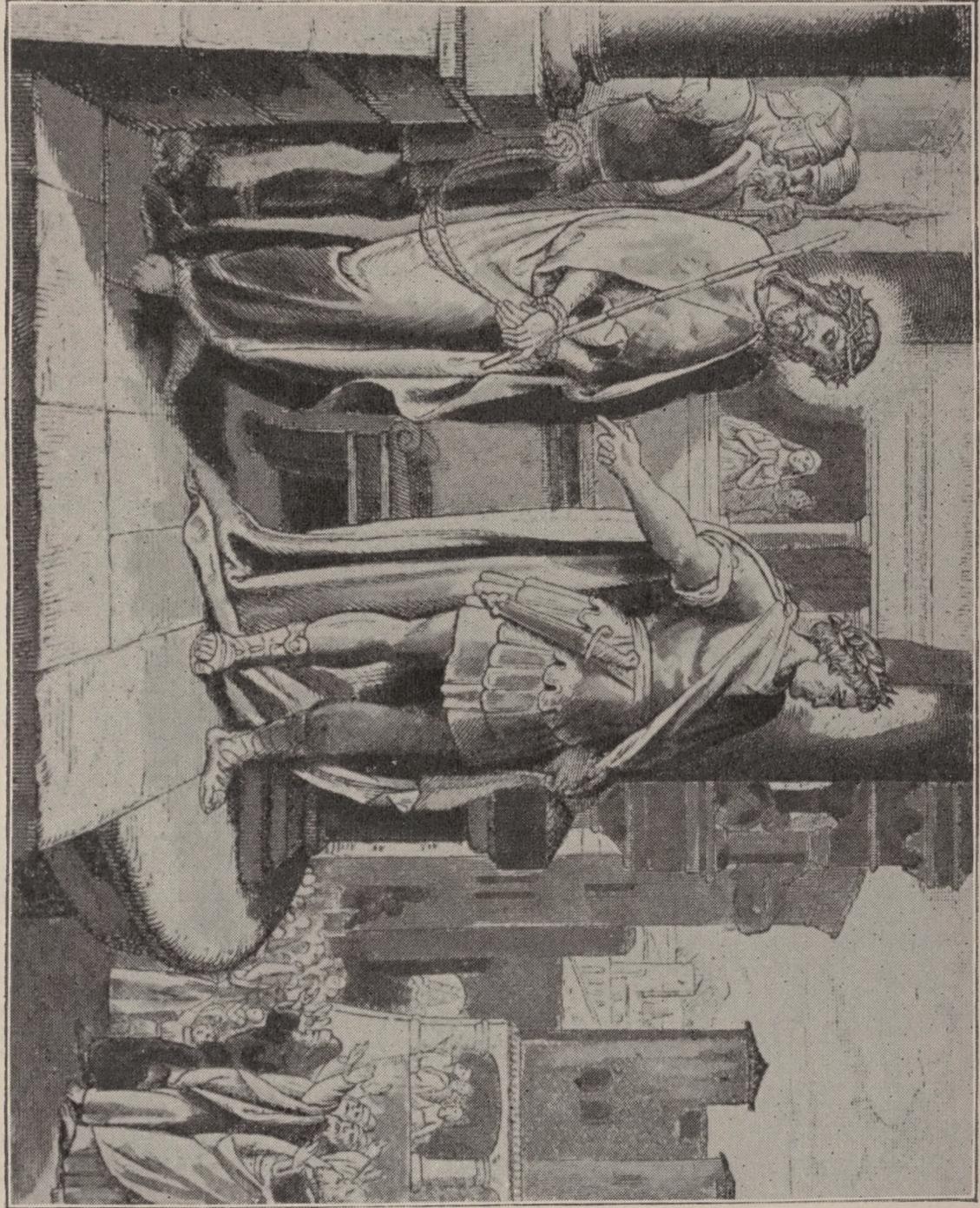
THE TRAGEDY ON THE PAVEMENT.

When Pilate had completed writing the inscription for the cross, he went into the judgment-hall on the way to the pavement, and saw Jesus wearing the crown of thorns, the blood coursing its way down his face, down his beard, down the scarlet robe saturated through and through with blood. As he gazed on the silent, pale, forsaken, dying Man, his heart was moved to bold compassion, and, instead of going out on the pavement with Jesus to proceed to Calvary, as the multitude was momenta-

rily expecting him to do, and as he had so recently promised to do, he left Jesus in the judgment-hall, rushed out on the pavement alone, with his life in his hands, and boldly exclaimed : “ BEHOLD, I BRING THIS MAN OUT TO YOU, THAT YOU MAY KNOW I FIND NO CRIME IN HIM.” This is the fifth distinct public acquittal, and the beginning of a new trial. This was a bold, daring act, noble, but full of hazard, as the sequel of the tragedy will bear witness.

Pilate’s body-guard then brought Jesus out on the pavement, in the pitiable condition last before described, and stood him beside the governor. As he thus stood, Pilate pointed to Jesus, looked at the multitude, and tenderly exclaimed: “*Ecce Homo!*” (Behold the Man)! Pilate sought to touch the chord of sympathy in the heart of that *church-mob*, but he could not, for the fires of hell had burned it out. When the *chief priests* and officers saw Jesus, they cried out, “Crucify him! crucify him!” Not as a coward, but as hero, Pilate faced the mob and said: “If you must have this *Man* crucified, you shall do the deed yourselves, FOR I FIND NO CRIME IN HIM.” This was the sixth

Pilate Said, "Behold the Man!"



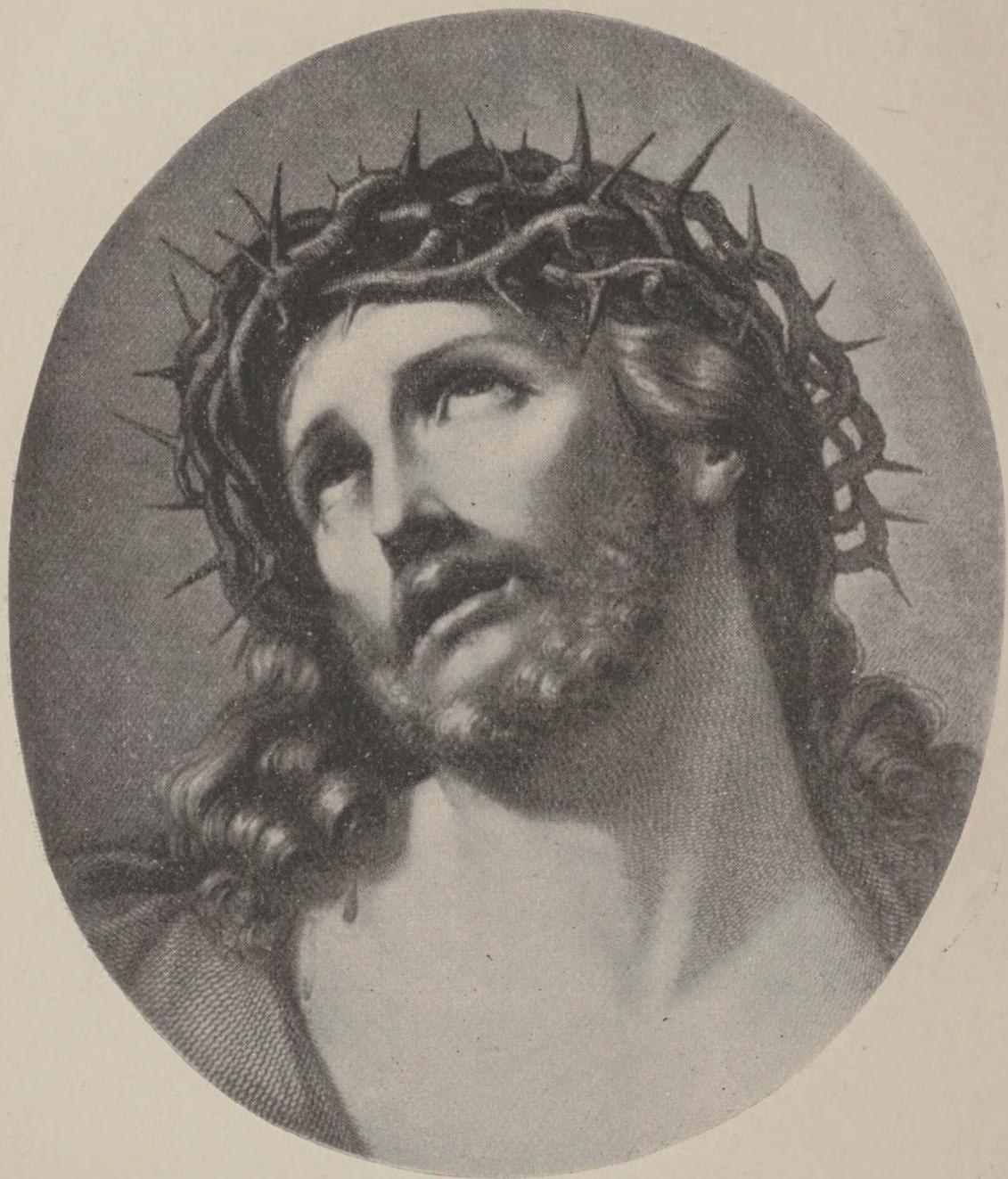
distinct public acquittal, the seventh trial. Seven trials, two mockeries, and a scourging in less than eight hours. No marvel that Jesus died so early on the cross.

THE LAST CHARGE.

When Pilate rescinded his public promise to crucify Jesus, turned to be his friend and attorney, the *church-mob* became so enraged that nothing but blood would satisfy their fiendish spirits. Every charge they had urged against Jesus Pilate had publicly declared to be unsupported by evidence. They had presented every charge their low cunning could invent, except the original charge of blasphemy. As a last resort before a riot, they present this charge, by crying out to Pilate: "We have a law, and by our law he ought to die, because he made himself the Son of God." This was from the mouth of Mr. Caiaphas, the prosecuting attorney. In his first charge before Pilate he said it was not lawful for the Jews to take life; now he claims it is lawful.

THE TRAGEDY IN THE JUDGMENT-HALL.

Pilate was alarmed at the wording of the last charge, for he did not know what the expression, "Son of God," meant, or might mean. The bearing of Jesus during all the trials had been so noble and high, that he feared he might be a god, superior to any of the gods he had knowledge of. Therefore he went into the judgment-hall, took his seat, and ordered his body-guard to bring the mysterious Jesus before him. Fixing his eyes steadfastly on the face of Jesus, with the hope of reading his real nature, Pilate said: "Jesus, did you come into this world in the same manner as other men, or are you from some other world?" Jesus made no reply. Perplexed and agitated at this seeming indifference and silence, in this terribly critical moment, Pilate said: "Jesus, do you in your utter dependency refuse to speak to me, seeing I have defended you with all my power? Do you not know that at the nodding of my head these clamoring Jews would take your life? Do you not know that within me lies the authority to *release* you?"



Ecce Homo—“Behold the Man!”

BY RENI GUIDO.

Born 1575. Died 1642. Original of this is in Paris.

Bear in mind how this is put. Pilate does not say, I have power to save your life, for that he knew he did not have ; but he said: “I have *authority to release you.*” This was the truth. No charge had been sustained, and Pilate would have been justified, from a legal view, to have unbound Jesus, in the face of the mob, and set him free. Death would have come to him at once.

Answering, Jesus said: “Pilate, you seem to think all power is vested in the Roman Empire and in King Cæsar; but I say unto thee, there is a Power above that could easily rescue me from all the power of Rome. The Power above permits this deed. Caiaphas, who delivered me to thee, hath a greater sin to answer for than thou hast ; for thou wouldst save me if thou couldst.” It seems that Pilate had a dim hope that Jesus could bring to bear some power or influence that would enable him to save his life, but failed to discover it.

THE CLOSING TRAGEDY BEFORE PILATE.

Stung by the Savior’s statement that some guilt

was attached to his procedure, Pilate went out on the pavement and most earnestly sought to release him. It is sad indeed the evangelists all fail to tell us the words that Pilate used; but to whatever and all he did say in behalf of Christ, the holy, the mob cried out: "If you let this Man go you are not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." The term, "Cæsar's friend," was a title of honor the emperors bestowed on those who ruled under them.

Pilate ordered his body-guard to bring Jesus from the judgment-hall on to the pavement. As the Savior reached the pavement, wearing the scarlet robe, the crown of thorns, his hands bound, a rope about his neck, covered with blood from head to feet, pale, staggering as he walked—as he thus approached Pilate, he turned and slowly sank down on the judgment-seat. A moment he was silent and looked down; then solemnly raised his eyes to Jesus' face, then looked at the multitude, and cried: "BEHOLD YOUR KING!" "Away with him! away with him! crucify him!" cried the church-mob. "Shall I crucify your King?" said



"Behold Your King!"

BY REMBRANDT.

Pilate. “We have no king but Cæsar!” cried the church-mob, the chief priests.

Thus ends this part of the tragedy. Steadfast let every soul remain until the enacting of the next scene.

ILLEGALITY OF SECOND TRIAL BEFORE PILATE.

We promised to consider at this point the illegality of Jesus’ second trial before Pilate. His effort to release Jesus when he was returned to him by Herod, without any further investigation, was legal and noble. Pilate’s efforts to get Jesus delivered as the boon of the Passover was legal, and showed his kindly spirit towards the Prisoner, and his confidence in his innocence.

Consenting to Jesus’s death, when no charge had been sustained, was illegal, and will be considered in the next section. The assent to crucify Jesus being illegal, the scourging must be illegal also. The scourging, however, was a legal procedure, preceding a legal execution.

The release of Barabbas was legal to both Jews and Romans, but it showed the settled determination

of the former to murder Jesus, and the willingness of the latter to abide by rights of the Jews, even when it was against the Roman Empire, as this was. The mockery in the judgment-hall was an outrage, utterly illegal, and without the governor's order or consent.

ILLEGALITY OF THE LAST TRIAL BEFORE PILATE.

The public rescinding of the decision to crucify Jesus was legal, because the decision was illegal. Pilate offering his services as an attorney, and acting in that capacity for Jesus, and making a personal appeal for his life, was belittling to his office; nevertheless it was noble, bold, daring.

The examination of Jesus in the judgment-hall, on his origin or Sonship, was regular and legal. The efforts to release Jesus that followed the interview were legal. The final consent to crucify was illegal.

WAS PILATE TO BLAME?

Viewed strictly from a cold, military point of

view, Pilate was greatly to blame. But law, without the governing touch of judiciousness, is blind and most cruel. If Pilate had acted strictly according to military duty, he would have summoned his soldiers to the pavement, publicly set Jesus free, and have driven the *church-mob* from his palace—dispersed the mob. This he could not have done, for there were twenty-five Jews to every soldier Pilate had, even if a cohort (600) were present. It is not historic that that number were there. If Pilate had made that effort to release Jesus, hundreds of lives would have been sacrificed, among whom would have perished Pilate and Jesus. Of this there can be no doubt, unless Providence had turned the sword aside.

Considered from a moral and judicious point of view, Pilate was not to blame; for he saved the greatest number of lives possible, and sacrificed the very Man who of all men could best afford to die, was best prepared. That Pilate sought to save the greatest number of lives possible is evident from his report of the trial and crucifixion of Christ to Tiberias Cæsar, in which he says: “I have been at length forced to consent to the crucifixion of Jesus

Christ, to prevent a tumult among the Jews, though it was very much against my will ; for the world never saw, and probably never will see, a man of such extraordinary piety and uprightness. . . . I did all I could to save him from the malice of the Jews, but the fear of a total insurrection made me sacrifice him to the peace of your empire.” (Kitto.)

If Jesus Christ, the holy, had to be killed, in order that God could forgive sinners, then Pilate and Judas were not to blame. I do not argue pro or con, but throw the thought before your reason. If it was the duty of Pilate to save the greatest number of lives possible, he was not ; (and yet it seems, but only seems, a lack of fidelity to Jesus to say) he was not greatly to be blamed—not half so much, it seems, as those who professed to love him so dearly and knew he was divine ; for none of those—not one of them—save the hated Judas, had the courage to publicly say that Jesus Christ is innocent. But Pilate Pontius—he six times declared that he was innocent.

Tertullian speaks of Pilate as a Christian at heart. He was a type of the rich, corrupt Roman

of his age, a worldly-minded statesman, conscious of no higher wants than those of this life, yet by no means unmoved by feelings of justice and mercy.

PART THIRD.

THE CRUCIFIXION OF CHRIST, THE HOLY.

THE CRUCIFIXION.

[An address delivered in the Church of Christ, at Lafayette, Ind., Sunday evening, October 7, 1894, by Prof. A. P. Stout.]

After a song by the choir, the following prayer was offered by Mr. Stout :

O, thou Infinite Spirit, who art in heaven, on this side of the earth, on the other side, and all around it, thou art not far from every one of us. We adore thee, O God, for what thou art. We rejoice in thee that thou hast created us with such spiritual possibilities of soul-development here, and of soul-development in the life to come. We thank thee for sending the Son of thy love into this sinful world. We thank thee for the life he lived—for his patience, for his tenderness, for his gentleness, for his meekness, for his charity, for his matchless love, and his

wonderful grace. We thank thee, O God, for the successes of his life, for his bravery in chastising sinners and in rebuking evil, for his spotless purity, and for the triumphs he achieved all along his life.

We thank thee for the revelation he has made of thee, of the duty we owe to thee and to him, and that he has shown us so clearly the way back to thee, and the way of eternal life. We thank thee for the clear consciousness we have in our souls of the eternal life already begun within us. We thank thee, O God, for the heaven revealed in the Scriptures, and for the self-consciousness of our own hearts that we shall live at last forever with thee and with the Christ.

We pray, this evening, as we come to hold this memorial service, that the Spirit of God may be in every heart, that the Spirit of God may touch thy servant's heart, and direct him to such words as may glorify thee, O God, and thy Son Jesus Christ. Hear our prayer, bless us in this most solemn sacred service, and in the end of life bring us to the paradisiacal host above, through Jesus Christ. To thee, to him, and to the Holy Spirit be praise forever. Amen! Amen!

After a song by the choir, the following article was read, bearing the title—

A DESCRIPTION OF CHRIST.

In an ancient manuscript, sent by Publius Lentulus, President of Judea, for the Roman Senate, Jesus is thus vividly described: "There lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem

him as a prophet, but his followers adore him as the immediate offspring of God. He is endued with such unparalleled virtues as to be able to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect amiable, and reverent. His hair flows in those beautiful shades which no united colors can match, falling in graceful curls below the ears, agreeably touching on his shoulders and parting on the crown of his head, like the headdress of the sect called Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; his beard is thick and suited to the hair of his head, reaching a little below his chin, and parted in the middle like a fork. His eyes are bright, clear, and serene.

“He rebukes with majesty, and counsels with persuasive language, his whole address, whether in word or deed, being elegant and grave and characteristic of so exalted a being. No man has ever seen him laugh, but all Judea has frequently beheld him weep; and so persuasive are his tears that the multitude are unable to restrain theirs from mingling with his. He is modest, temperate, and wise. Whatever this phenomenon may be in the end, he now seems to be a man of strange beauty and divine perfection, in every way surpassing the children of men.”

THE UNKNOWN LIFE OF CHRIST.

In a book authored by Nicholas Notovitch, and

titled "The Unknown Life of Jesus Christ," it is claimed that when he was about thirteen years of age he went to India, and there studied the sacred books of that country, and that he returned to Palestine about three years before the time the evangelists represent him to have been crucified.

We regard the book as unsupported by history. The reason we have no history of Christ between the age of twelve and his baptism is that there was nothing in his outward life to specially designate him from any other wise, pious Jew. The legendary stories of his early life are without weight.

THE EIGHT TEXTS.

After a song by the choir, Prof. A. P. Stout delivered the following address :

My texts are eight. Chronologically arranged, they read as follows :

1. Father, forgive them, for they know not what they do. (Luke only.)
2. To-day shalt thou be with me in Paradise. (Luke only.)

3. Woman, behold thy son! (John only.)
4. Behold thy mother! (John only.)
5. My God, my God, why hast thou forsaken me? (Matthew and Mark only.)
6. I thirst. (John only.)
7. It is finished. (John only.)
8. Father, into thy hands I commend my spirit. (Luke only.)

THE ONE HUNDRED AND SIXTIETH HOUR.

I have taken these eight dying utterances of Jesus not to be eccentric, but because I need them. They will most probably fall into line as I proceed, and in the order read. The address of this hour is the two hundred and seventy-seventh public speech I have made on the sufferings of the Holy Christ. Some of these addresses have been on the subject of, "Jesus on Trial," some on, "The Crucifixion." The one hundred and sixtieth effort is the effort of this hour to describe the death of Christ. I approach the service of this moment with a greater feeling of inability, greater earnestness and interest, than on any former occasion.

"AN ANOINTING FROM THE HOLY ONE."

I feel my inability to make this address, and unless the Spirit of God shall aid me, I shall, in my own judgment, utterly fail. I am certain that no man can present this awful tragedy of the death of Jesus Christ acceptably to God except he has an unction from on high, and I really believe (and I say it with all love and regard for my brethren), I really believe this is the reason why so few sermons are preached on the death of our Savior. In order that I may bring this matter before you in some degree in its magnitude, I will give you the seven trials of Christ in one brief sentence.

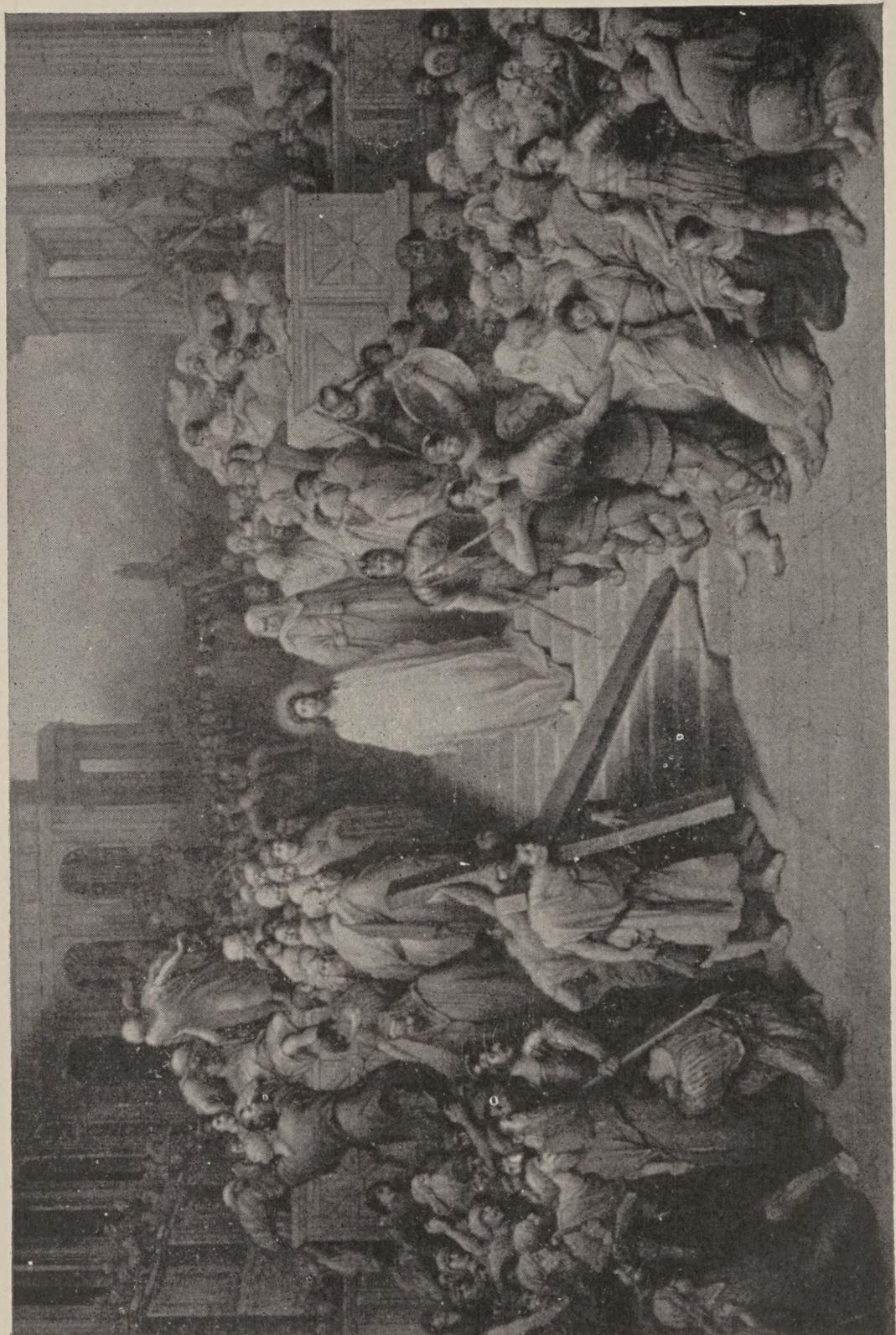
THE TRAGEDY REVIEWED.

It was during an annual Passover in Jerusalem that our Savior was arrested in the garden of Gethsemane, tried before Annas, before Caiaphas, before the Sanhedrin, before Pilate, before Herod, before Pilate, crowned with thorns, mocked, tried

Christ Leaving the Prætorium.

BY PAUL GUSTAVE DORÉ.

The original of the above picture is in The Doré Gallery, London. Greatest merit: The pitiful sorrow of Christ.



before Pilate again, then brought out on the pavement in front of Pilate's palace, in the presence of a congregation of more than ten thousand.

See him ! There he stands with the crown of thorns on his head, the blood coursing its way down his forehead, down his cheeks, down his beard, down the scarlet robe, soaked through and through with blood from the hundred scourge wounds on his person.

See him ! There he stands with a rope about his neck, pale, sick at heart, fainting, dying, dying, with every friend as silent as the silent land of the dead. In this unparalleled humiliation Pilate pointed to Jesus, and exclaimed : " Shall I crucify your King ? " " We have no king but Cæsar," exclaimed the church-mob, and the great throng surged around the pavement, with a full determination to murder Pilate, his body-guard, and Jesus, unless he was instantly delivered to them to be crucified. Pilate saw that if he did not deliver Jesus immediately that a bloody riot would ensue. Therefore, in order to save human life, he delivered Jesus to their will.

JESUS DID NOT CARRY THE CROSS.

He is led off the pavement. The scarlet robe is taken off his person, and his own garments put on him. A man seized the crown of thorns, and tore it from his head, fulfilling Isaiah 1. 6. He is led out between four Roman soldiers, and the cross is laid upon him—not as you see it pictured, for that is incorrect. It is not historic that Jesus carried his entire cross. No scholar claims Jesus carried the cross thus. It was a physical impossibility, for Jesus was barely able to walk unassisted when the procession started to Calvary.

Jesus carried the transverse beams of the cross, fastened together in the shape of a V, and swung around his neck. A rope was tied about his neck, and carried by one of the Roman soldiers.

FORMING THE CALVARY PROCESSION.

The centurion is riding to and fro on horseback, forming the Calvary procession. Jesus is led out

between four Roman soldiers, with the cross and rope about his neck, and halted; then one of the robbers likewise; then the other robber in the same way; then the fainting mother of Jesus; Salome, her sister; Mary, the wife of Clopas; Mary Magdalene, the brothers and sisters of Jesus, the apostles, the church-mob, then the motley throng. In front of the procession is a Roman soldier on horseback, holding high in air the inscription board that is to be nailed on Jesus' cross. In front of each of the robbers a soldier carries an inscription board likewise. As the procession proceeds, each inscription-board carrier must proclaim aloud the nature of the crime for which the man he immediately precedes is to suffer. As the procession neared the place of execution each inscription-board bearer constantly proclaimed in a loud voice: "This man is led to his punishment for such a crime [naming it]; the witnesses who testified against him are such and such persons [naming them]. If any one has evidence to give in his favor, let him come forth quickly."

"An officer was stationed at the entrance of the judgment-hall, with a flag in his hand, and anoth-

er one on horseback followed the prisoner, whose business it was to keep watch towards the judgment-hall. During this solemn journey the judges kept their seats in the council-chamber. If any one announced any new evidence of the prisoner's innocence, the officer with the flag at the entrance waved a signal to the officer on horseback, who again brought the prisoner before the court that the new evidence might be heard, and, if necessary, the prisoner discharged."

What dreadful moments of suspense these must have been to Jesus, to his mother, to his brothers and sisters, to the holy women, to the apostles, to all! At last the centurion gives orders for the procession to move, and it slowly starts on its deathward way. The procession had gone a very short distance when it became evident that Jesus was wholly unable to carry his cross. It is commonly stated, and by the best of writers on the life of Christ, that he fell beneath the cross; and the great and refined artist, Raphael, in his master picture facing this, so represents him. It is neither historic nor scriptural that he fell beneath the cross; he may have done so, and I am inclined to believe he did, but I



Jesus Bearing the Cross.

BY RAPHAEL.

Born 1483. Died 1520. The original of this picture was painted for the Sicilian Convent Church of Santa Maria dello Spasimo, and was sent to Palermo by sea. The vessel and all on board were lost, except this picture, which floated into the harbor of Genoa, uninjured by winds and waves. It is now in Madrid, capital of Spain.

do not know it. So short was the distance that Jesus carried the cross that Luke, who gives far the best record of the journey to Calvary, makes no mention of Jesus bearing the cross at all.

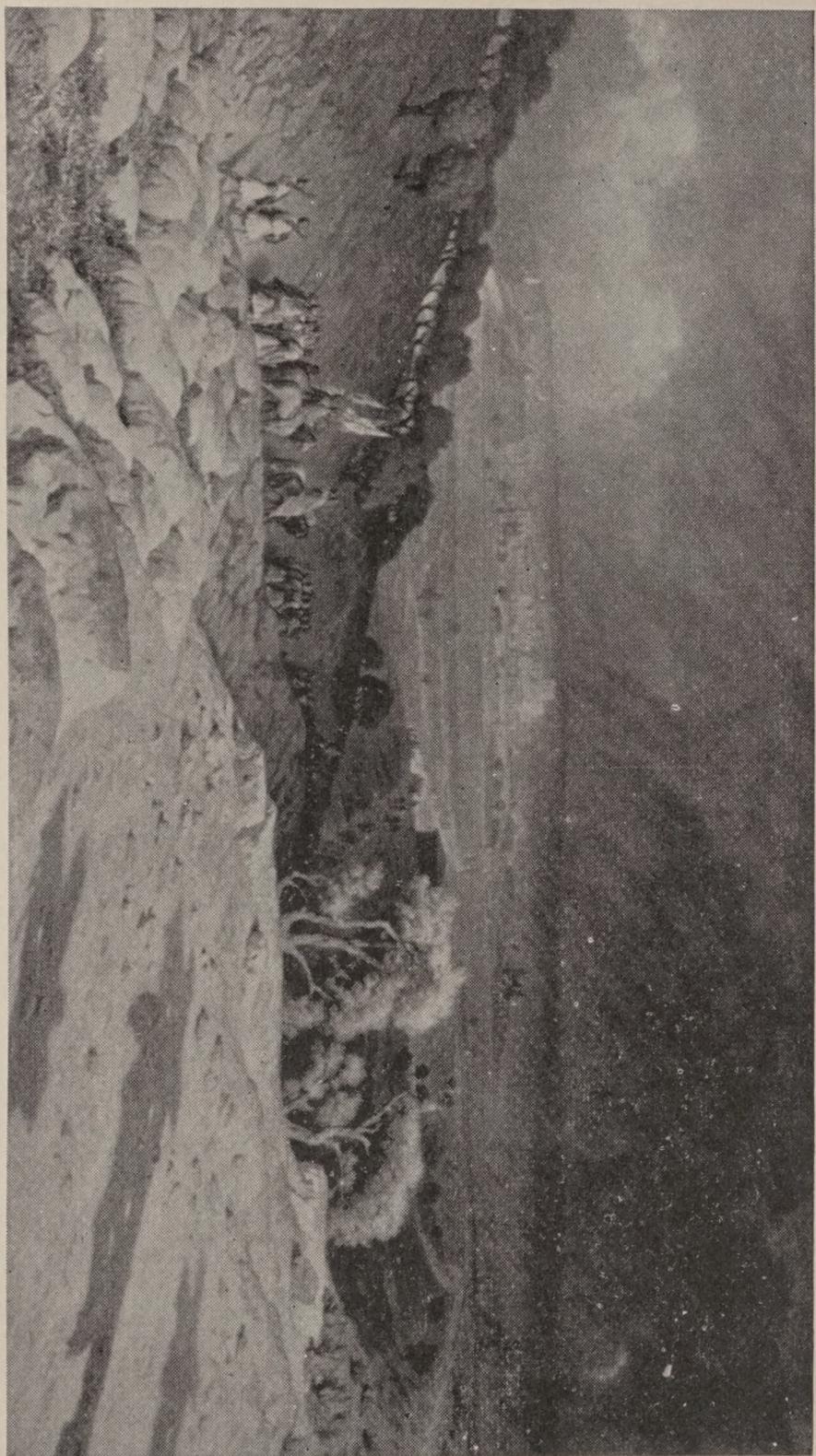
SIMON, THE CYRENIAN.

When it was ascertained that Jesus could no longer carry his cross, the procession was halted, and a party sought to carry it for him. No Roman could be induced to perform that disgraceful service for a Jew, and no Jew could be induced to perform said service for one they believed to be an impostor. After some delay in search for a person who could be induced to perform the shameful service for Jesus, there providentially came a man meeting the procession—Simon, of Cyrene, in Africa (perhaps a negro). This man the Roman soldiers seized and compelled to carry the cross the remainder of the way to Calvary. This poor man, now the most degraded of all that vast throng, took the cross of Jesus about his neck, took his position in the rear of Jesus, and did “bear it after Jesus.”

NO MAN CAN BE DISGRACED BY BEARING THE CROSS FOR CHRIST.

Tradition says that this man Simon and his two sons, Alexander and Rufus, became Christians. We are assured that these two sons were regarded by the apostles as honored disciples of Jesus (Acts xiii. 1). There can be no doubt but that in after life Simon looked to and often made mention of this disgraceful service as the most honorable and consolatory act of all his life. His two sons, too, took great pleasure in stating that their father carried Jesus' cross for him in his great humiliation, when none of his followers or relations would do so. Great and abiding honor rests on Simon for bearing Jesus' cross when he could not carry it himself. If Simon was a colored man, great honor be to that race that puts to shame our own.

According to the chronology of events, it was just before the procession restarted for Calvary that Jesus turned to the holy women, who were bewailing and lamenting him aloud, extending their hands in sympathy and bathing their faces in tears,



Golgotha.

BY GÉRÔME,

and said : “ Daughters of Jerusalem, you should not weep for me, for my suffering is for the glory of God, and will be over in a few hours; but you should be weeping for yourselves and for your children ; for if the Romans will thus treat me, a free citizen, how terribly will they treat you and your children, when you and they are their captives ! ”

JESUS SEIZED BY INSPIRATION.

Inspiration seized Jesus. He saw forty years into the future—saw Jerusalem surrounded by the Roman army, saw the temple destroyed, saw the Jews crucified on the mountains, until there was no more wood out of which to construct crosses, and no room to plant them ; saw mothers snatch food from their children’s mouths, and eat it ; saw mothers slay their infants, boil, and eat them—saw this, and wept. The self-forgetfulness and self-disinterestedness of the love of Christ is without an equal in the race of man. It seems that the greatness of his speech and greatness of his spiritual power held the procession in halt for a time. The death-sorrows

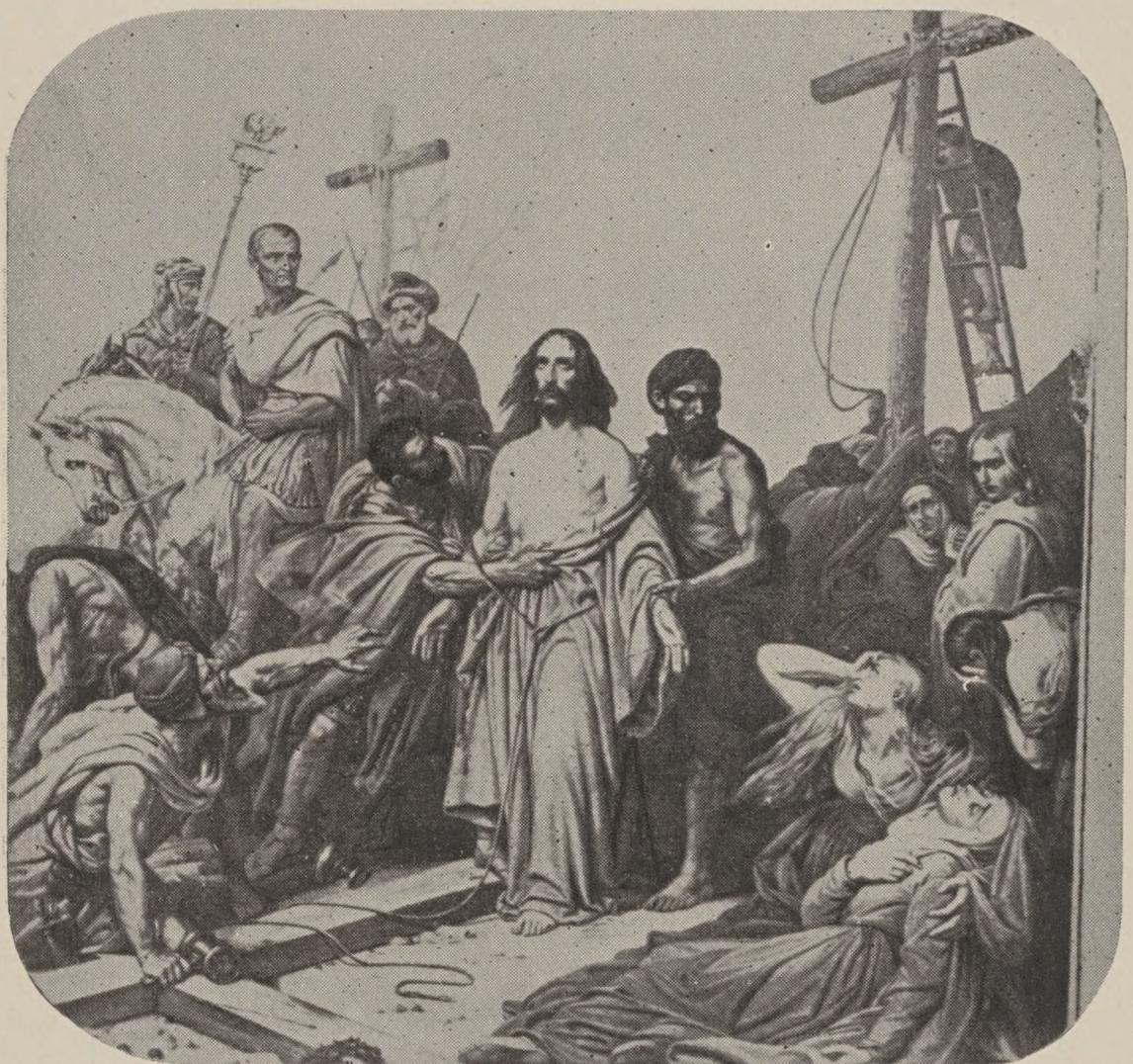
of Gethsemane, the seven trials, the scourging, the present sorrow, and the sorrow of Calvary that welled up before him—all this combined, was powerless to diminish for a moment, or suppress in the least, the compassion of Jesus for the suffering and for the sinful. The higher he ascends Calvary the higher his grandeur rises and glows.

After Jesus had closed his great address of wonderful, tender sympathy, the procession started slowly on its way, passed out at the Damascus Gate, and were soon on Calvary. It is outside the city wall, near it, near the Damascus Gate, near the great thoroughfare from Jerusalem to Nazareth and Capernaum, and can be seen from almost every elevated point about Jerusalem, from all of which it presents the appearance of a skull. From Calvary the sacred temple could be distinctly seen.

THE DEATH CIRCLE.*

On arriving at the top of Calvary, the centurion rides round the hill, and forms the death-circle.

* See Appendix E.



Arrival at Calvary.

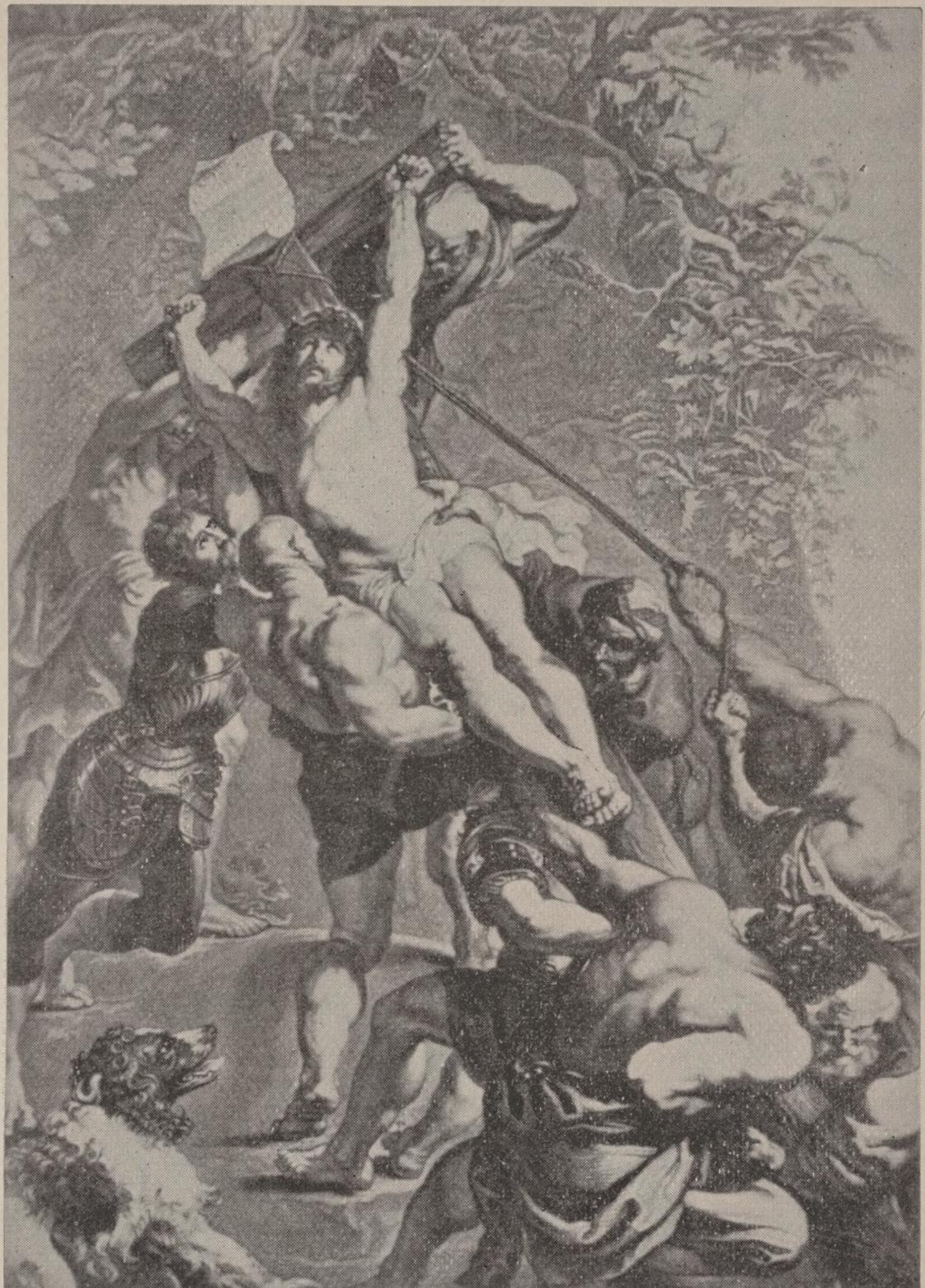
A Roman soldier is nailing the transverse beam on the cross of Jesus; another soldier is baring Jesus of his garments; the Centurion is on horseback; another soldier is ascending a ladder at the cross of one of the robbers; and the mother of Jesus and Mary Magdalene are prostrate with grief.

Inside of it may be seen the centurion on horseback, with spear in hand; four soldiers with spears guarding Jesus; four soldiers guarding each one of the robbers; hammers, nails, pinchers, ropes, ladders; three upright posts for the three crosses; a soldier nailing the transverse beams on Jesus' cross; two soldiers nailing the transverse beams on the other crosses, and Jesus being bared of his garments to almost or entire nudity. Inside of that death-circle, in front of and near Jesus' cross, may be seen Mary, the mother of Jesus; Salome, her sister, and wife of Zebedee; Mary, the wife of Clopas; Mary Magdalene; the brothers and sisters of Jesus; and John, by the side of his mother. The holy women offer Jesus (by the hands of the soldiers who were guarding him) a drink of sour wine and myrrh, the purpose of which was to deaden his nerves, and thus greatly lessen the pain of crucifixion. When he saw their purpose, he shook his head and refused it. He willed to face death in the vigor of his manhood, with perfect consciousness and an unclouded mind. Had he died under the influence of opiates, his enemies would have used it to his shame.

JESUS "LIFTED UP."

The centurion announces that the work of the crucifixion is now ready to begin. Soldiers proceed to crucify the pretended King of the Jews. By the use of short ladders and ropes the four Roman soldiers lift Jesus up on the cross, and set him astride the crucifixion pin in the center. "Lifted up," because he had foretold that he was not to be crucified on the earth, but lifted up from it. "When ye have lifted up the Son of Man, then shall ye know that I am he." (John viii. 28.) "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John xii. 32, 33.) When Jesus was lifted up on the cross, a soldier bound his wrists to the transverse beams, placed a nail to the center of his hand, and with a hammer sent it through the quivering flesh to the wood, driving, driving, driving, until it was sent to its head.

The mother of Jesus falls to the earth at the first stroke of the hammer, and swoons away. The holy women fall to their knees by her, and gaze



Elevation of the Cross.

BY PETER PAUL RUBENS.

Born in Cologne, Italy, in 1577. Deceased in 1640. He was buried in Antwerp, in the Church of St. James. Helena erected a beautiful monument to his memory. He was one of the finest painters in the world. It is said that he left 1,300 pictures, and that no kind of painting was unknown to him. (See picture facing page 160.)

into her pale face to see whether she is dead or dying. Meantime, and without delay, the soldier nailed the other hand of Jesus to the transverse beam. As soon as this was done, the crucifying soldier descended the ladder, raised one of Jesus' feet until it would fit flat on the cross, then placed foot on foot, and with many, many strokes of the hammer sent a large nail through both feet, pinning them fast to the tree.

THE PRAYER FOR HIS MURDERERS.

It was while the crucifying soldier was driving the great nail through Jesus' feet (I am sure it was then) that he lifted his eyes to heaven, and uttered that prayer of all prayers, "Father, forgive them, for they know not what they do." Jesus' hope that these Roman soldiers would be forgiven was based on the fact that they were ignorant of his real nature and mission. I verily believe that each one of the soldiers who took part in crucifying Jesus repented of his sins as soon as he saw the true nature and mission of Jesus. Indeed, indeed,

I do believe that each one of these men are with Jesus this very night. I cannot find it in my heart to think that Jesus' prayer upon the cross could go unanswered, or that any prayer of his should fail of fulfillment. Greater love hath no man than this, that a man lay down his life for his friends; but greater love hath Jesus Christ than this, for he laid down his life for his enemies, and that, too, while they were in the act of murdering him.

In all human love there is some degree of equality between the person loving and the person loved, but between Jesus Christ and his murderers there was none. He loved, despite of hate; he loved, despite of nails; he loved, despite of pain; he loved, when his love was not wanted. He loved those sinners out of hell, on the day of Pentecost.

THE INSCRIPTION BOARD.*

A soldier ascends a ladder from the rear of Jesus'

* See Appendix A.



The Crucifixion.

BY RENI GUIDO.

Born in Bologna, France, in 1577. Died in 1642. This is the Artist's greatest picture. The painting from which it was made is now in Bolognese Pin-a-co-te-ca. Of this picture one writer says, "It would arouse pity, and compassion, even in the breast of a tiger." Hillard places this above all other pictures of the Crucifixion, for "dignity, pathos, truth, and for intense and overpowering reality." When near death, one of Guido's pictures was placed at the head of his bed. He ordered it removed, and a simple cross placed in its stead. When one of his great rivals heard of his death, he turned to one of his students and said, "The World will never see another Guido."

cross,† and nails the inscription board on the very top, sending a thousand pangs to as many nerves, to all of which he makes no word of complaint. On this inscription board there were three statements of the alleged crime of Jesus—one in Hebrew, for the Jews; one in Greek, for the educated strangers; and one in Latin, for the Romans. All of the world could read some one of these languages—a pledge, it may be, that the gospel shall be preached to all nations. The Jews desired the inscription to read that Jesus claimed to be the King of the Jews, but it stated that he really was their king. In this title Pilate published to all the world the terrible sin of the Jews, and that Jesus was what he claimed to be.

Jesus is now crucified, and must suffer the ex-

† “Probably the most ancient representation of the crucifixion in existence is that discovered in the underground church of St. Clement, in Rome. It is painted on the wall, and probably belongs to the eighth century after Christ. In this ancient picture the cross is of the ordinary shape, but with a small — across the very top for the inscription. It is, however, very low, raising our Lord only so far from the ground that the arms of the cross are slightly above the heads of the bystanders. The feet are not nailed together, but separately.”

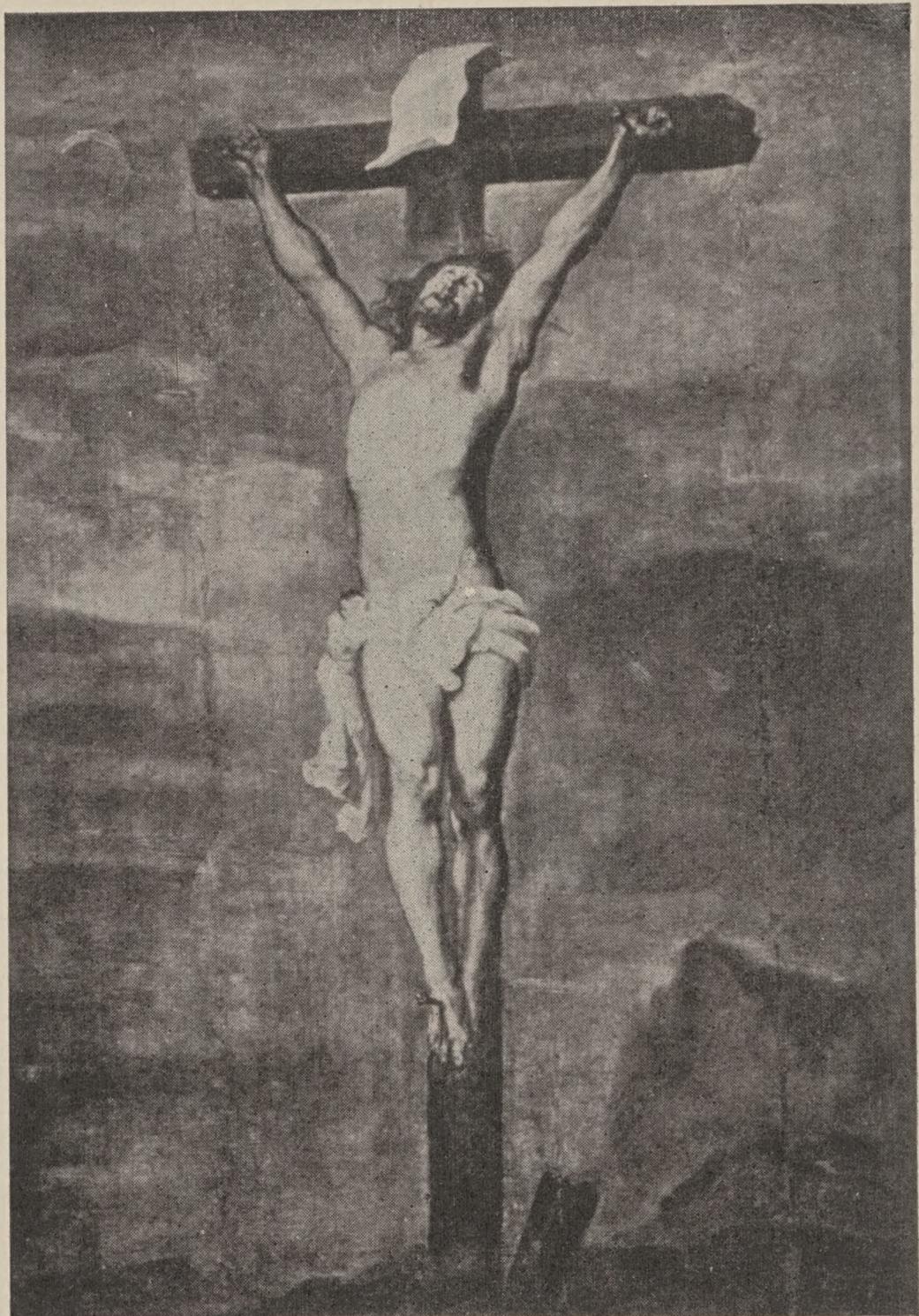
treme punishment inflicted by the Romans on slaves who had been convicted of a capital offense. Each one of the thieves were crucified in like manner.

POSITION OF THE CROSSES.

Jesus' cross faced the South, the sun, the temple, and thus the inscriptions could be read by all who passed out at the Damascus Gate northward. The crosses of the robbers faced to the North, but were south of the cross of Jesus, which forced them to look into the Savior's face, and he into their faces. This was intended as an eternal stigma on Jesus, but see further on how God turned the wrath of man to praise him.

JESUS' COSTUME.

Jesus did not go bareheaded, as artists represent him to have done, for that was impossible under the Syrian sun. He wore on his head a white sudor, the end of which hung down his shoulders,



Christ on the Cross.

BY ANTHONY VAN DYCK.

Born in Antwerp in 1599. Died in 1641. He studied under Rubens. Van Dyck was buried with great pomp in the Church of St. Paul, London, and a magnificent tomb raised to his memory.

and was bound around his head by a chord. Next to his person he wore a seamless, striped woolen tunic, which clothed him from hands to neck, and from thence to feet. Around his waist he wore a girdle, which bound the tunic close to his person. Over the tunic he wore a large, blue, outer robe, called tallith, which covered his entire person, showing occasional glimpses of the tunic at his feet as he walked. Jesus evidently wore a fringe, or tassel, at each corner of his tallith, or outer robe, bound to it by a ribbon of blue. Two of these fringes were put on the bottom of the robe, and one hung over the shoulder where the robe was folded round the person. On his feet he wore sandals. For the seamless garment the soldiers played a game of chance ; to whom it fell perhaps no one on earth knows. It is thought that the seamless garment is a type of the righteousness of Christ.

It seems an awful, cruel thing that all the property Jesus had was by Roman law given to the men who murdered him.

THE VILEST MOCKERY ON EARTH:^{*}

While the Roman soldiers were playing a game of chance for Jesus' seamless garment, the vilest mockery on earth, of the purest man on it, took place.

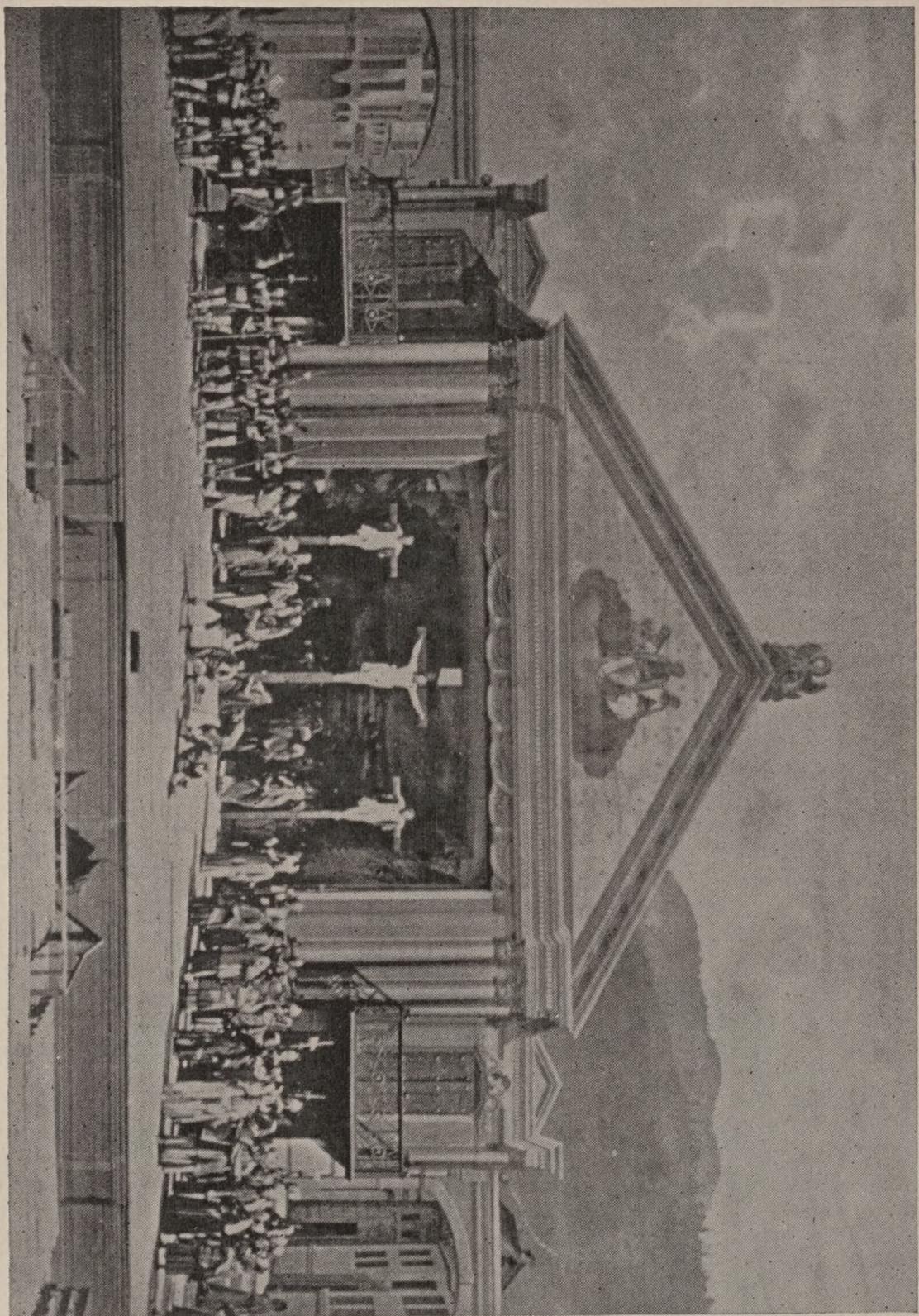
First came a promiscuous company around the death-circle, railing on Jesus, wagging their heads and contemptuously saying, "Thou that destroyest the temple, and buildest it in three days, save thyself; if thou art the Son of God, come down from the cross."

Then came the religionists, the church-party, the chief priests, the scribes, the elders, mocking Jesus, saying, "You saved others; you cannot save yourself." Pointing at him, they say, ironically: "He is the King of Israel. Don't he look like a King? Let him pull those nails out of the cross, and come down and walk amongst us, and we will believe that he is the Son of God. He said he trusted in God. If he is a divine person, God will take him off that cross; if he is not, he will not."

* How utterly incorrect for Dr. Salvador, the Jew, to say, "This mockery was meant in sincerity."

The Crucifixion—Passion Play.

(See Appendix G.)



Then the dying robbers, who were facing Jesus, took up the infamous saying of the religionists, and hurled them again into the Savior's face.

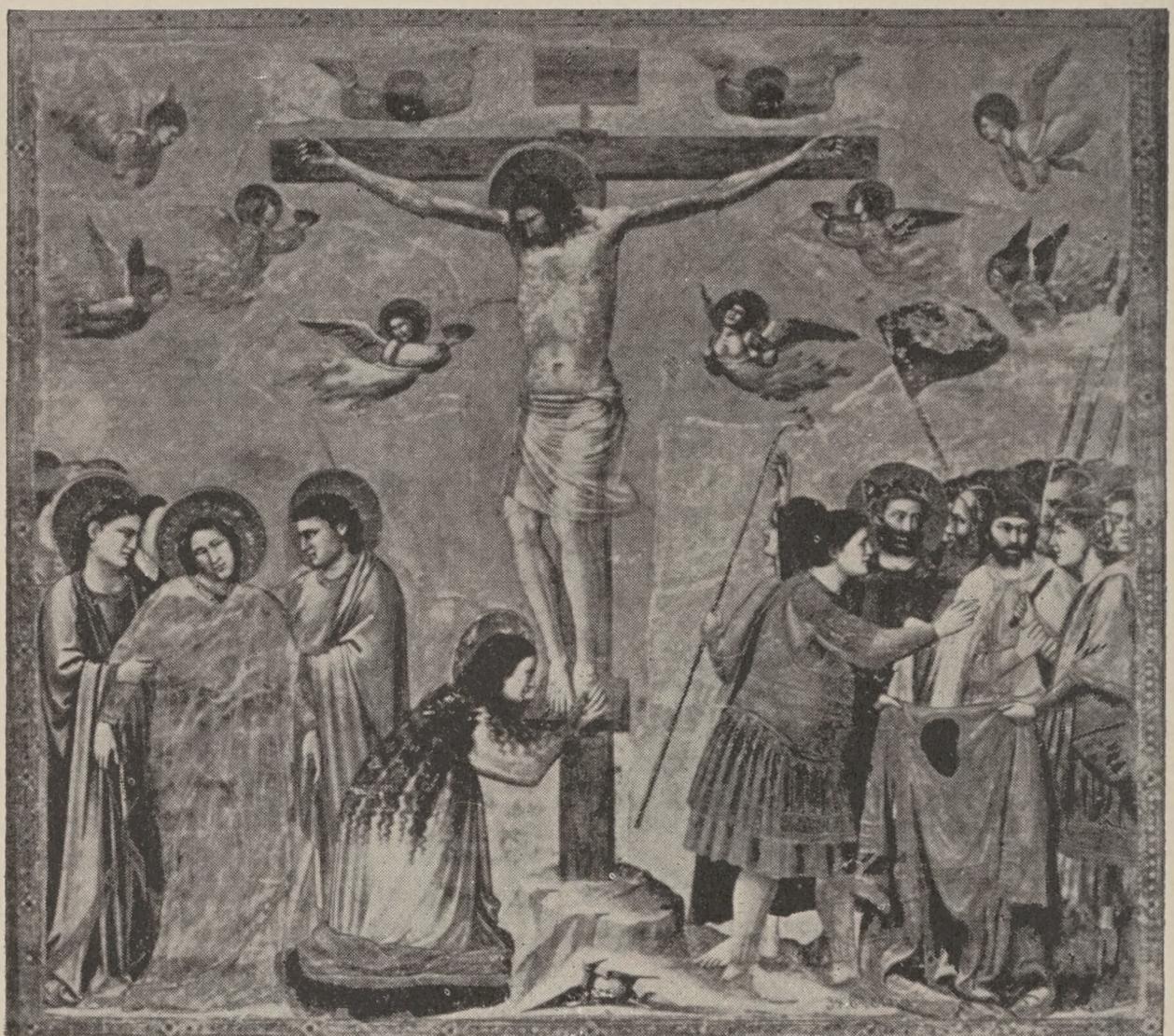
Then came the Roman soldiers who crucified Jesus, and said : "Take a drink of our sour wine; it will strengthen your shattered nerves. If you are the King of these Jews, save yourself from this shameful death."

For a sensitive, noble, pure being like Christ to be compelled to die the shameful death of crucifixion; to be mocked while dying by the Roman government, in the person of its soldiers; by the Jewish government, in the person of its religious officials ; and by all phases of society, from the very highest to the very lowest, warrants one in saying that this is the vilest mockery on earth.

Nothing in all the life of Christ is more wonderful to me than his loving, dignified silence during this vilest mockery. The self-possession of Jesus was indescribably sublime. No crisis could throw him from his balance. His equipoise was as perfect as his love.

CONVERSATION ON THE CROSSES.

In the early part of the mocking Jesus both the robbers took part. Towards the close of the mocking one of the robbers railed at Jesus, saying, "You profess to be the Christ; why do you not get off that cross, and take me and my comrade off?" Jesus seemed to be perfectly indifferent to this prayer, made no reply, but gave a look that went deeper than can words. The other robber, who was already converted to faith in Jesus, turned his eyes into the face of his comrade, and in great solemnity said: "Have you no fear of God? Do you not realize that you are as surely doomed to die as well as the Christ and myself? We suffer the penalty of the law for our crimes, but this Man has committed no sin." Then turned his head and gazed into the face of the patient Christ, saw in him something superhuman, saw a majesty that eclipsed his soul, that inspired in him the needed faith. Lifting the hands of his soul toward the Christ, he said: "Jesus, remember me when thou comest in thy kingdom. I believe you are the



The Crucifixion.

BY BONDONE DI Giotto (Italian).

Born 1276. Deceased 1336.

King. I believe you have a kingdom. I believe you are going into that kingdom. I do not ask you to remember me now, when you are suffering and dying; but when your suffering is over, and you have entered into your kingdom, then remember me. I cannot ask to be saved, or to be admitted into your kingdom, but only to be remembered."

How quick this prayer caught the ear and enlisted all the powers of Jesus. He turns a deaf ear to the sufferings of the past, to the sufferings of the present, to the sufferings of the near future, to the prayer of the other robber; shut out all the world, fixed his dying eyes on the dying eyes of the robber, and with a love deeper and sweeter than the love of a mother for her dying babe, said: "I will remember thee. This day I will take thy soul home to the paradisical host of God. This day, before the setting of the sun, we shall meet in Paradise." Although bound and nailed to the cross, he is still the strongest man in all the world, and pledges the power of God to save the dying robber by his side.

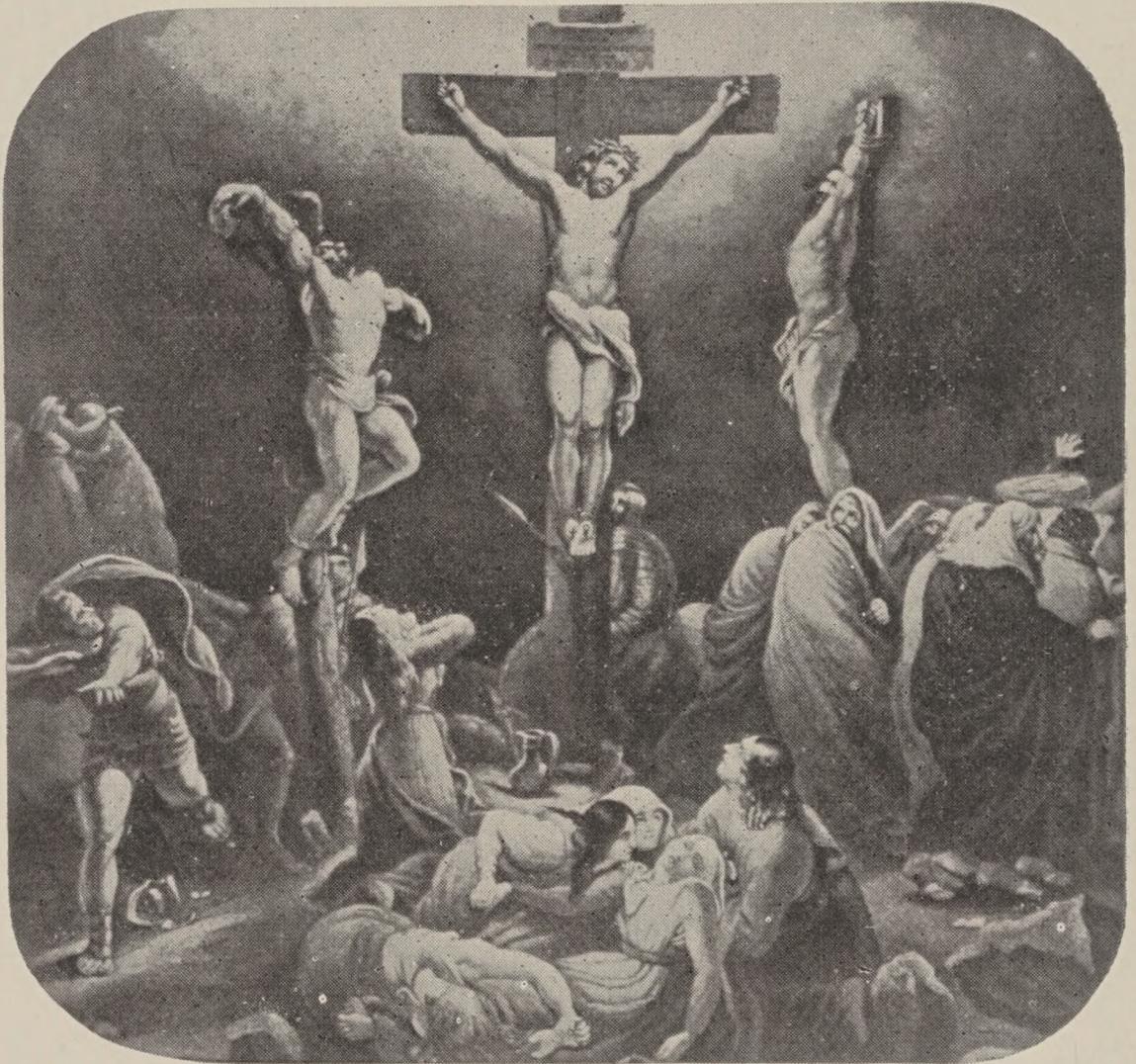
TOO MUCH TO BE BELIEVED.

All covered up in love, the soul of the penitent robber falls prostrate at the feet of Jesus. His message of such wonderful and sudden salvation was too much to be believed, too much to be received, but in the secret chamber of his soul I hear the dying robber say :

“Despite thy promises, O Lord, 'twould seem
Too much to hope that even love like thine
Could overlook my countless wanderings ;
And yet thy blood helps me to comprehend
That if thy pangs for us were measureless,
No less beyond all measure is thy grace.
My one sole refuge is that love divine
Which from the cross stretched forth its arms to save.”

—*Michael Angelo.*

It was meant as a stigma on the character of Jesus Christ that he should be crucified facing two robbers, but under the providence of God it was turned to an everlasting honor to Jesus to have the dying penitent before him. It was the salvation of the penitent robber to be so situated that he was



The Crucifixion.

The mother of Jesus has fainted, and is in the arms of her sister; Mary Magdalene is on bended knees, with upturned face; the Centurion is awe-stricken, and stands aghast; the holy women from Galilee turn away in horror. This was a few moments before Jesus said, "Woman, behold thy son"—not Himself, but John.

compelled to face Jesus ; for his prayer for his murderers, his patience, his sweet silence when mocked, and his Godlike majesty convinced him that he was the Christ. It was a great honor to Jesus to have the penitent robber so near him when he was dying, for it gave him an opportunity to demonstrate to the whole world his willingness and ability to save a great sinner in the weakest moment of his life.

THE OCEAN OF LOVE.

The penitent robber will be the brightest and perhaps first star to deck the Savior's crown. Oh, the measureless height, the measureless depth, the measureless breadth of the love of Christ for man !

Could I with ink the ocean fill,
And were the skies a parchment made ;
And were each tree on earth a quill,
And every man a scribe by trade ;
The love of Christ, who died for us,
Would drain that ocean dry,
Nor could that scroll contain the whole,
If stretched from sky—to—sky.—*Anon.*

Well might infidel Renan say, "Jesus will never be surpassed." J. G. Holland wisely said : "Christ is all of God and his attributes that could be put into a man." Of course he is far greater now.

Col. Ingersoll said : "Let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground. Let me say, once for all, to that great and serene man I gladly pay—I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. . . . Had I lived at that time I would have been his friend ; and should he come again, he will not find a better friend than I will be—that is, for the man."

JESUS BLESSES HIS MOTHER.

After Jesus had smoothed the passage of the penitent robber to Paradise, and pledged himself to meet him there that day, he cast his eyes downward in search of the woman who gave birth to his human nature ; for he knew her heart was break-



John and the Mother of Jesus.

BY B. PLOCKHORST.

A German painter, born 1825.

ing, that she could not endure the agonies of his fast-approaching death. Fixing his eyes on his mother, as she lay swooning away on the ground, guarded by John, and accompanied by the devoutest women, Jesus said : "Woman, behold thy son!" The expression, "Woman," was the highest form of salutation that could be given to a lady of nobility.

Jesus did not call the attention of his mother to his present or coming suffering ; that was farthest from his thought ; that would have been the complete breaking of her bleeding heart. The thing Jesus said was : "Woman, behold John by thy side ; he shall be to thee a son, a protector." To the well-beloved, faithful John Jesus said : "John, behold thy mother ; be a son to her for me." John read out the unspoken meaning of Jesus, and took his mother from the cross to his own home, and speedily returned to witness the awful closing scenes.

It is a significant fact that Jesus committed the care of his mother to his most spiritual, loving kinsman, John, instead of to his unbelieving brothers and sisters in the flesh. Spiritual kinship is more

reliable than kinship in the flesh. At every opportunity in life, and in death, the Savior honored faith, and in some way rebuked unbelief.

When John took the mother of Jesus to his home the holy women who accompanied her to the cross withdrew quite a distance from it, where they are found after the death of Jesus. As soon as John returned to Calvary he took his position inside the death circle, and kept his position until after the death of Jesus. Of all the followers of Christ, John was nearest to him when he died.

THE DARKNESS AND THE SILENCE.

It is now near 12 o'clock (midday), and the acme of Jesus' suffering is fast approaching. The Gethsemane cup that was carried away by the hand of an angel is now returning with greatly increased bitterness. But bear in mind that God will stop the mockery of his Son while he is passing through this fearful ordeal. If men will not mourn over the shameful martyrdom of the well-beloved Son of God, then heaven and nature must mourn. God



The Return from Golgotha.

BY PAUL DELAROCHE.

This picture fitly represents one of the most beautiful interpretations we have ever made in the extensive study of "Chronology of Christ's Life." The Savior's last words on the cross to a human being were to his mother and to John. It was near 12 o'clock. John started for his own home in Jerusalem at once, taking the mother of Jesus and her sister. Just before reaching his home, the darkness rolled through the streets, and they grope their way along the wall to the door of his house, which is held ajar by an inmate thereof.

cannot permit the death of the Son of his love to seem to be that of a mere man, as the death of an impostor, or of a robber. See how.

On the brow of Calvary there begins to form a dense darkness. It did not begin in the sky, as in natural darkness ; it was not an eclipse, for it was the full moon of the Passover. The darkness evolved—evolved—and evolved—hiding the walls of Jerusalem, the Temple, Olivet ; swept the Jordan, the grave of Moses, and rested on the mountains of Moab and Pisgah ; evolved—evolved—evolved westward, and rested in mystery on the Great Sea ; evolved—evolved—evolved southward, and swept around Mount Sinai of old ; evolved—evolved—evolved northward, and interwove itself in the nodding cedars of Lebanon, throwing its sable curtain on sacred Hermon ; evolved—evolved—evolved and evolved—fold after fold—upward—upward—upward—higher—higher—higher, and blotted the noonday sun from the heavens. Darkness covered the whole land, and gross darkness the people. Mocking Jesus has ceased.

THREE HOURS OF DARKNESS AND OF SILENCE.*

The dying robbers could not see the Christ they mocked; they could not see each other; the Roman soldiers could not see the bodies they guarded; the centurion could not see where to guide his horse; the holy women could not discern their Lord; he could not discern his nearest friend (John); no one could distinguish one from another. For three hours of dreadful horror the great crowd was riveted to the earth, and speechless. The light of chronology shows that not a word was spoken during all that time. Just here let Father Whittier speak :

A few more hours—a change hath come ;
The sky is dark, without a cloud ;
The shouts of joy and wrath are dumb,
And proud knees unto earth are bowed.
A change is on the hill of death ;
The helmed watchers pant for breath,
And turn with wild and maniac eyes
From the dark scene of sacrifice.

* See Gospel of St. Peter; Historical Appendix, letter I, No. 6.

Those three hours were long to the centurion, long to the soldiers who guarded the dying bodies, long to the apostles, long to the holy women, long to the mother of Jesus, long to the dying robbers, and long indeed to Jesus ; for during that mysterious darkness and silence a feeling of God-forsakenness seized his holy soul. He seemed to feel that all his friends, his cause, and his God were lost. In this tremendous crisis I see that divine man throw the arm of his human nature around this world of sinful men, and press it close to his own dear, bleeding, dying heart ; then throw the arm of his divine nature around the neck of God ; then with a piteous shriek in his vernacular tongue, that might awake the sleeping dead, he breaks the awful silence with the awful words, "*Elohee, elohee, lammawh, sebakthane?*" which means, My God, my God, why hast thou forsaken me ?

The horror, the trembling, the mourning, the screaming, the praying, and the utter confusion caused by this shriek of God-forsakenness can better be imagined than spread out in feeble words. The darkness flees away at the mighty shriek, and every eye is riveted on Christ, the holy.

What forsook Jesus? Something forsook him. He was not God-forsaken, for no one is who has not forsaken God. Jesus had not foreseen the fullness of the bitterness of the tragedy he was to pass through. He had not anticipated those dreadful hours of darkness that hid the face of every earthly friend, nor the feeling of God-forsakenness that enveloped his very soul. All this came without casting its shadow before it. Hence the sublime grandeur of his trust when he believed with all his heart that God was really forsaking him. Even then, marvelous trust! even then, marvelous faith! even then, God is still his God, and he would trust in him though he should forsake him in that dreadful, awful hour.

What forsook Jesus? Something forsook him, for it would be sacrilegious to even think that he would make a play on words in such a supremely solemn moment. What forsook Jesus? I answer, that divine power that came on him (after his baptism), by which he performed miracles and foretold events. This power forsook him, was withdrawn. Divinity could not suffer then, nor now. If the soul of Jesus had not had an antemundane life with

God, it would have sunk into despair in this tremendous crisis. Waiving all theories of atonement, I do admit that the sins of the Jewish race weighed heavier on the heart of Jesus than all his other pain.

THE THIRST OF JESUS.

The trials through which Jesus passed—the scourging, the crowning with thorns, the wounds in his hands, the wounds in his feet—produced great heat and dryness, so that it was difficult for him to articulate the words, “I thirst.” One of the Roman soldiers who was guarding Jesus took a stalk of hyssop about two feet long, placed a sponge on the end, dipped the sponge in a vessel of vinegar, and put it to the Savior’s mouth. Some of the half-way believing Jews cried out: “Stop! He called for Elijah; he may descend any moment to take Jesus from the cross, and call fire from heaven on all his enemies.” The heathen soldier knew nothing of Elijah, and so proceeded to slake the Savior’s burning thirst. As soon as he had moistened his tongue and throat, he gathered up his

dying strength, and in a loud, triumphant voice exclaimed, "It is finished ! My heart is ruptured, my work is done, my suffering ended." His arms had been elevated so long that the blood that should have circulated in them flowed to his heart. His mental agony was so great that when the feeling of spiritual victory came his great effort to speak caused rupture* of the heart, and he sank at once. The rupture of the heart was the cause of the loud exclamation. It was the only loud cry he made on the cross. It was notice of his sudden departure.

THE SON OF GOD IS DYING.

Be still, O earth ; hush, ye heavens ;
Fold your wings, ye angelic hosts,
And lean across the golden gate ;
The Son of God is dying now.
Be still, be still ; my heart, be still ;
I hear the whirring of wings ;
It is a convoy of angels,
Around the Savior's cross.
Angels announced his birth ;
Thy cannot be absent at his death.

*See Appendix G. A strong, healthy man would not die of crucifixion alone short of three or four days.



The Dead Christ.

BY MICHAEL ANGELO.

Born in Tuscany, Italy, 1474. Died in Rome in 1563. Age 89. The original painting is in Viterbo.

Did he speak? No. Listen. "Father, into thy hands I commend my spirit." He bowed his head on his breast, and gave up his spirit. He is dead.

I see that bright angelic choir wafting the soul of the divine Christ through the trackless blue—passing world after world, world after world—and as they near the New Jerusalem I hear them cry : " Lift up your heads, O ye gates ; and be ye lifted up, ye everlasting doors ; and the King of glory shall come in." From the heaven side I hear the question asked : " Who is this King of glory ? " The angels answer : " The Lord, strong and mighty ; the Lord, mighty in battle. Lift up your heads, O ye gates ; even lift them up, ye everlasting doors ; and the King of glory shall come in." Once more I hear the question asked : " Who is this King of glory ? " The answer is : " The Lord of hosts, he is the King of glory." The golden gate flies open wide ; the angels poise their wings, bow their heads, and stand thick on either side the golden street that leads to the very throne of God ; and as Jesus is received back to his Father's bosom, ten thousand times ten thousand and thousands of thou-

sands of angels cried: “Worthy is the Lamb that was slain—worthy—worthy—worthy.”

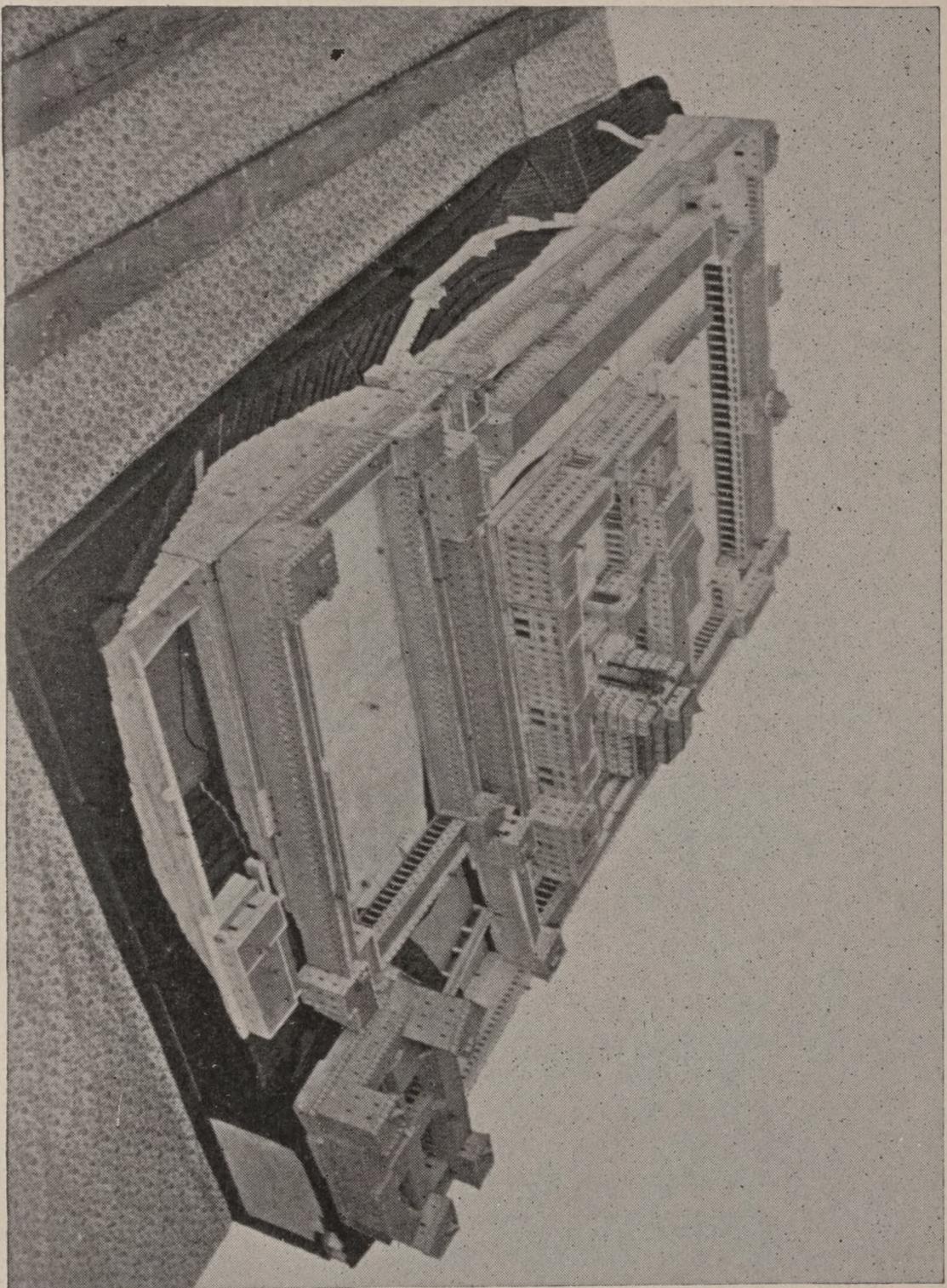
“Socrates died like a philosopher, but Jesus the Christ—died—like—a—God.”

THE TEMPLE AND GOLGOTHA SHAKEN.*

God will make the murderers of his Son feel the turpitude of their crime, and that he was a divine man. He touched the temple veil, sixty by thirty feet, and it was rent from the top downward to the very bottom, showing that it was done by no human hand, but by power divine. The priests who were officiating in the holy place, and the worshipers (by the rending of the veil), gazed on the ark of the covenant in the most holy place—a place seen and trodden only by the high priest. The Temple quivered from top to bottom.

God touched Golgotha, and it shook from center to circumference; the rocks rent; the tombs cut in the rocks were cracked to pieces, with their doors

* See Gospel of St. Peter; Historical Appendix, letter I, Nos. 7 and 8.



Herod's Temple.

thrown open wide ; the bones of some of the saints were shaken together ; the crosses tottered in their sockets ; the soldiers who guarded their victims were stricken with awe ; the people staggered one against another ; the centurion's horse bowed his knees at the shock ; indeed, I see the centurion near Jesus, leaning backward on his frightened steed, with his hand over his eyes, gazing with amazement at the body of Jesus swaying to and fro ; and as he gazed I hear him say, with a tremor in his voice, "Truly this man was the Son of God." The soldiers who were guarding the dying robbers confessed the same. The strongest knees have bowed, the stoutest hearts confessed that Jesus is the Christ, the Son of the living God.

THE CLOSE OF THE TRAGEDY.

It is now nearly four o'clock p. m., on Friday, the sunset of which commenced the Jewish Sabbath, a high day—the sacred Sabbath of the Passover. According to Jewish law, if a man had been stoned to death, and his body hanged on a tree, the body

must be taken down and buried before sundown. (Deut. xxi. 23.) The Jews could not endure the sight of three dead bodies hanging on the crosses in sight of the city, on their high day—their Sabbath. With custom and law in their favor, they go to Pilate and secure from him an order to have the legs of the crucified broken to hasten their death; for they had only about two hours in which to remove and bury them.

When the centurion received the order to break the legs of the crucified, his heart revolted against the command, for he believed Jesus to be the divine Son of God. Seeing no way to shift the command, he rode up to the impenitent robber, and ordered the soldiers who guarded him to break his legs. Two licks with a heavy hammer by a soldier, and both limbs are shattered to pieces. Riding up to the cross of the penitent robber, the centurion orders the guards to break his legs. It is done. Methinks I hear that penitent robber pray once more, “Jesus, remember—”. Then his soul left the body; he did not have time to say “me,” unless he said it on the way. On angels’ wings that precious, spotless soul is borne aloft to the golden gate of

the city of God, and breathes the promise of Christ into the ear of the warden of the gate. It was the password of that hour, the passport to his bliss where he embraced his Lord. This penitent robber is the first, and probably brightest, star in the Savior's crown. He was certainly the first soul saved after the Savior's death ; surely he was nearer hell than any other soul Jesus had saved. All this, taken in connection with Jesus' own language concerning the conversion of a sinner, make it certain that an angelic jubilee was held, in which a countless host took part. If redeemed souls ever shout, the living soul of the penitent robber did. This divine demonstration above must have been very comforting to Jesus while the crowning act of heathen cruelty is being enacted on Calvary.

THE HEART OF JESUS PIERCED.

Having secured the death of the robbers, the centurion approaches with great fear the central cross, on which the body of Jesus hung. Speaking to him, he did not answer ; touching him, he did

not move. It was decided that he was dead. A heathen soldier, with a heart so hard that no miracle of God could make him feel, put on the top-stone of human cruelty by bracing himself and saying, "I will thrust my spear into his very heart; then we will know if he is dead." It was no sooner said than done. The sword is drawn, the powerful thrust is made, his heart was pierced to the center; for from the great gash flowed forth both blood and water, so profusely that it was sure his heart was empty. Then the soldiers said: "It is certain that he is dead."

SUBLIME SUMMARY.

"Such a combination of conviction, performance, vocation, and destiny had never occurred. In his unfathomable profundity the Man of idealism stands on the height of his Messiahship, without a parallel in word and deed; and mankind loves him who thus died for it, and thanks Pilate that, instead of contemptuously acquitting Jesus, or procuring for him a private death within the walls of Cesarea, he permitted him to die publicly in the



Piercing Jesus' Side.

BY PETER PAUL RUBENS.

(See note at picture facing page 160.) This graphic picture represents the limbs of the robbers broken; a woman's protest against the Roman soldier who is in the act of piercing Jesus' side.

presence of the people, apparently so dishonorably, but in reality so grandly. . . .

“Verily nowhere in the world’s history does the enigma of providence stand before us in such gigantic proportions as in the divine permission of the cruel death of the man at whose hands God received back his world, his human race.”

THE FAREWELL VIEW OF CALVARY.

This is the view John gives to me of his last look at Calvary: “I was standing close by the Savior when the Roman soldier pierced his side. Soon after this the centurion rode around the brow of Calvary, announcing in a loud but tremulous voice, ‘All these men are now dead; the crowd will now disperse. All these men are now dead; the crowd will now disperse.’ A few moments later the people were leaving in every direction, some smiting their breasts, bowing and weeping as they went; but the great throng returned to Jerusalem. I was among the last to leave the Savior’s side, and would have remained until his burial, had not the

Holy Spirit said, ‘ Go now, and care for Jesus’ mother.’ I went at once, and found her seemingly near death’s door. As I was descending the mount, I turned and took the farewell view of Calvary. The centurion was still on his horse ; four soldiers were still guarding each of the dead bodies ; here and there was a silent watcher ; still further off a little group of holy women, and some of Jesus’ acquaintance. Just here the scene dropped out of sight. It was the last.”

Indeed, indeed, my brother John, I thank thee for this view ; but, after all, are we not saved more by the Savior’s spotless life than by his shameful death ?

APPENDIX.

A

THE INSCRIPTION BOARD.

There was among the Romans a custom, which we borrowed from their jurisprudence, and which is still followed, of placing over the head of a condemned criminal a writing containing an extract from his sentence, in order that the public might know for what crime he was condemned. This was the reason why Pilate put on the cross a label, on which he had written these words, “*Rex Judæorum*” (Jesus of Nazareth, King of the Jews), which has since been denoted by the initials J. N. R. I. . . . This inscription was first in Latin, which was the legal language of the Roman judge; and it was repeated in Hebrew and in Greek. (Dr. Dupin.)

B

THE CROSS A SIGNATURE.

In the sixth century it was a custom to put three († † †) crosses near the signature of important documents, these hav-

ing the value of an oath on the part of the signer. Priests never failed to add it to their signatures, and bishops placed it before their signatures, as a sign of the dignity of their office. The cross was early adopted as the ground plan for churches.

C**TIME IN JERUSALEM AND TIME IN INDIANA.**

The longitude of Jerusalem, taken at the dome of the Holy Sepulcher Church, is $35^{\circ} 13' 25''$ east of Greenwich. Central time is reckoned from the 90th meridian west of Greenwich. This gives a difference of $125^{\circ} 13' 25''$ in longitude, or a difference of 8 hours, 20 minutes, $5\frac{2}{3}$ seconds in time.

Williamsport is in that longitude. Hence the difference in the longitude of Jerusalem and Williamsport is $122^{\circ} 31' 25''$. This gives a difference of 8 hours, 10 minutes, and $5\frac{2}{3}$ seconds.

Therefore, when it is 12 o'clock (noon) in Jerusalem, it is 39 minutes, $54\frac{1}{3}$ seconds past 3 o'clock A. M., central time; or 49 minutes, $54\frac{1}{3}$ seconds past 3 o'clock A. M., sun time. (Professor Hanson, Superintendent of Public Schools, Williamsport, Ind.)

D**AUGUSTUS CAIUS JULIUS CÆSAR OCTAVIANANUS.**

Augustus Cæsar was born B. C. 63. He was the son of Caius Octavius Cæsar. Julius Cæsar was his great uncle. Judea became a Roman province under Augustus, who appointed Copo-

nius the first governor of that land. Augustus died A. D. 14, immediately after taking the Roman census the third time.

The Roman magistrates very frequently were adored as provincial deities. Augustus permitted, indeed, some of the provincial cities to erect temples to his honor, on condition that they should associate the worship of Rome with that of the sovereign, and tolerated private superstition, of which he might be the object. . . .

A regular custom was introduced, that on the decease of every emperor who had neither lived nor died like a tyrant, the Senate by a solemn decree should place him among the number of the gods. . . .

Even the characters of Tiberius Cæsar, and Augustus Cæsar, were far superior to those of the popular gods. Augustus was severely blamed for having permitted himself to be worshiped in the provinces. (Gibbon's Rome.)

E

THE TRUE SITE OF CALVARY.

The true site must meet all the conditions of the history. These are six, namely: 1. It was without the then existing walls of Jerusalem (Matt. xxvii. 31, 32; xxviii. 11; Hebrews xiii. 12). 2. It was near the city (John xix. 20). 3. It was popularly known as "The Skull" (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 27). 4. It was near a gate to a leading thoroughfare (Matt. xxvii. 39; Mark xv. 29; Luke xxiii. 26). 5. It was a conspicuous spot (Matt. xxvii. 55; Mark

xv. 40; Luke xxiii. 49). 6. It was near sepulchers and gardens (John xix. 38-42).

Not one of these propositions can be affirmed of the spot on which the Church of the Holy Sepulcher stands, which is a low place inside the old walls, off the thoroughfares, and where no tombs would be allowed.

All these six particulars meet in an elevation called the Grotto of Jeremiah, a short distance north of the Damascus Gate. It is outside the city; it is near; it is conspicuously shaped like a skull, and from almost every point of view reminds the beholders of a skull. . . . It can be seen from almost every elevation about Jerusalem, and looks down on hills that look down on the modern Church of the Sepulcher. (Quoted by Dr. Deems from Dr. Porter's Handbook.)

The word "Calvary" occurs only once in the Gospels (Luke xxiii. 33). The Revised Version reads: "When they came unto the place which is called, The Skull." The Hebrew word *Golgotha*, the Greek word *Kranion*, and the Latin word *Calvaria*, all mean "a skull"—skull shaped.

F

TIBERIUS CLAUDIUS NERO CÆSAR.

Born in Rome B. C. 42. Died A. D. 37. He became Emperor of Rome in A. D. 14, on the death of Augustus Cæsar, his predecessor. Tiberius was once a beautiful man, but dissipation caused blotches on his face, and his body was bent nearly double. He is said to have been despotic, cruel, and vindictive in

disposition. He was reticent, and concealed his feelings, desires, and passions.

Only once did he ever counsel with his officers. His intellect was great, clear, cold, and very penetrating. Few persons ever possessed such a clear mental vision. He was probably never deceived about the weakness of others, or about his own. It is a question whether he ever loved or was loved by a single person.

His mind moved slowly, but when he reached a conclusion he could wait patiently for years to accomplish his purpose, and in the end always succeeded. Tiberius reigned twenty-three years—from A. D. 14 to A. D. 37—covering the entire priesthood of Caiaphas, the procuratorship of Pilate, and the entire ministry of the Baptist and of his Christ.

“So when Tiberius had at this time appointed Caius Cæsar to be his successor, he outlived but a few days, and then died, after he had held the reins of government twenty-two years, five months, and three days: now Caius was the fourth emperor.”
(Josephus, Vol. II., p. 59, ¶ 10.)

G

THE PHYSICAL CAUSE OF JESUS’ DEATH.

“The immediate cause is a sudden and violent contraction of one of the ventricles—usually the left—on the column of blood thrown into it by a similar contraction of the corresponding auricle. Prevented from returning backwards by the intervening valve, and not finding a sufficient outlet forwards in the connected artery, the blood reacts against the ventricle itself,

which is consequently torn open at the point of greatest distension or least resistance, by the influence of its own reflected force. A quantity of blood is hereby discharged into the pericardium (heart sack), and, having no means of escape from that capsule, stops the circulation, by compressing the heart from without, and induces almost instantaneous death.

"In young and vigorous subjects the blood thus collected in the pericardium soon divides into its constituent parts, namely, a pale, watery liquid, called serum, and a soft, clotted substance, of a deep red color, termed crassamentum; but, except under similar circumstances of extravasation, this distinct separation of the blood is seldom witnessed in the dead body. When, however, the action of the ventricle is less violent, instead of bursting under the continued injection from the auricle, it merely dilates; but, as in consequence of this overdistension its power of contraction is speedily destroyed, death takes place with equal certainty, although perhaps with less rapidity, and in this case (as well as in the former one) the blood remaining within the heart has been divided into serum and crassamentum." (Dr. Stroud.)

Touching the physical cause of Jesus' death, Rev. Dr. Houghton says: "When the left side is freely pierced after death by a large knife, comparable in size with a Roman spear, three distinct cases may be noted:

- "1. No flow of any kind follows this wound, except a slight trickling of blood.
- "2. A copious flow of blood only follows the wound.
- "3. A flow of water only, succeeded by a few drops of blood, follows the wound.

"That rupture of the heart was the cause of the death of Christ I firmly believe, but at the same time I do not think that mere rupture of the heart, without crucifixion, can account for the flow of blood, as well as water. . . .

"In the case of the Divine Redeemer, the flow of blood caused by crucifixion was followed by the flow of water, due to the rupture of the substance of the heart, and the effusion, some time before death, of a large quantity of blood into the cavity of the pericardium (heart sack).

"When it was not convenient for the soldiers to remain for three or four days on the watch beside the cross to prevent the interference of their friends; or when, as in the case of Jewish criminals (Deut. xxi. 22, 23), it was necessary to terminate their sufferings before sunset, death was hastened by breaking the bones of the legs, and arms near the ankles and wrists, by means of an iron mallet."

H

THE PASSION PLAY.

This is a dramatic representation every ten years of the trials and crucifixion of Christ by the people of Ober-Ammergau. It is a small town in Upper Bavaria, about seventy-five miles southwest of Munich, in the valley of the Ammer, a swift-running, limpid stream, fed by the Alpine snows. In 1880 the town contained 1,349 souls.

"THE OBER-AMMERGAU PASSION PLAY" is the sole survivor of those mystic plays, or religious dramas, which were in full

vogue during the Middle Ages in Germany, France, Italy, Spain, and England. These plays merit attention, considered as evidences of historical culture, and as having been the germs of our dramatic art; and also for the insight they afford of the religious life and feeling of Mediæval Europe.

They were known under the titles of "Mysteries," or "Miracle Plays," and were dramas founded on the historical parts of the Old and New Testaments, or on legends connected with the lives of the saints. At first they were performed within the churches, and at a later date in the churchyards, or in the immediate vicinity of churches or monasteries, the stage machinery and costumes being of the most primitive character. The parts were sustained by the clergy, the lay brothers, and the pupils of the schools; and in the earliest representations the Latin language was spoken, but in time the language of the country was adopted, that the subjects might be better understood by the unlearned peasantry. The earliest authentic accounts of these religious dramas relate performances in the eleventh century. . . . In the twelfth century all the feasts of the ecclesiastical year were embellished and illustrated by them in vast numbers of places.

. . . In England their popularity was checked by the rise of the secular drama, the novelty of which, and the great range of subjects that it made available, appealing powerfully to the popular taste; yet they continued to be occasionally performed as late as the time of Charles I. (1600–1649), and it is well known that the first sketch of "Milton's Paradise Lost" was a sacred drama, wherein the opening speech was, Satan's address to the Sun. On the continent of Europe they gradually ceased to be

seen in the large centers of population, but were still cherished in the remote villages and hamlets, so that down to the middle of the eighteenth century in many an Alpine valley the Passion Play, or other representation of some biblical episode, continued to be annually performed by the peasantry on the festival days of the church.

Various circumstances, however, contributed to lessen their observance. The wars which raged all over Europe called many of the actors to arms, and turned the minds of all to the exciting events transpiring around them. Abuses crept in, compelling the civil powers to prohibit the performances in many places, and to issue strict regulations as to their conduct, in the few localities in which they were still allowed. Bishops of the church pronounced against them, and thus it came to pass that in the first year of the present century all had ceased —even that of Ober-Ammergau, which had always held the highest rank.

The deep-seated attachment of the people to the time-honored Passion Play led to many efforts for its reproduction, as the result of which permission was given in 1811 for its revival at Ober-Ammergau, where from that period it has been performed at intervals of ten years. . . . Each repetition of the Passion Play has brought an increased number of visitors from all parts of the civilized world. In 1880 the attendance numbered 120,000 persons, and the receipts exceeded \$80,000 in United States currency; and these fall far behind the figures of the representation of 1890.

The “Thirty Years’ War,” as the series of wars which convulsed Europe from 1618 to 1648, brought trouble and sorrow,

even to this sequestered spot. So many of the able-bodied men were forced into the armies that it was impossible to continue the performance of the Passion Play; and accompanying the war came a deadly plague, which devastated the country far and wide. In 1633, while the plague was at its height, the inhabitants of Ober-Ammergau made a vow to the Almighty that if it were stayed they would celebrate their deliverance by representations of the passion of Christ. The local records relate that the plague immediately ceased, and from that time to the present, with the exceptions previously referred to, every tenth year has brought a repetition of the sacred drama.

For the performance of 1890 an open air theater, accommodating 4,000 people, was prepared in an extended plain, near the village. . . . Extending from side to side of the auditorium (136 feet), was an elevated platform, 20 feet wide, upon which the chorus and the large processional groups moved. At the rear of it, in the center, was the stage proper—a substantial roofed structure—in which the tableau of "The Last Supper," and such other scenes as required an enclosed place for their representation, were shown.

The representations required a working force of between 600 and 700 persons, or about one-half the total population of the village. Over 500 new costumes were prepared, the details of which, colors, were determined after laborious investigations of the best authorities, and careful study of the pictures of Albert Durer and others of the old masters. "The Last Supper" was patterned after Da Vinci's great work. (See picture facing Section One.)

Whitmonday, May 26, was the date of the first performance

of 1890, and from that date until the close of September, it was repeated on every Sunday, as well as on one or more of the intervening days of each week, making in all about twenty-five occasions, the immense auditorium being crowded at each representation. At 8 o'clock A. M. the boom of cannon from an adjacent hill was the signal for the commencement of the play, which continued from that hour until 5 P. M., with an intermission of about an hour and a half at noon.

The people of Ober-Ammergau regard the Passion Play as a solemn act of religious worship, and the performances are characterized by the greatest reverence.

An Ober-Ammergau correspondent says: "What these village artists produce before us is as little playing as the act of priest before the altar. In better words, it is exquisite acting. The Ober-Ammergau children are born into the Passion Play, and mature under the benign influence of its atmosphere. Their dearest tradition is to keep, at the appointed intervals, the solemn vow registered by their forefathers of two and a half centuries ago, and their highest ambition is to be chosen one day, in their turn, to represent the old biblical characters. He who earns the high fortune to be intrusted with the part of Christ is more than an object of envy to his colleagues and the admiration of his audiences. He enjoys in his own region and in his own village a respect nearly amounting to veneration, and springing less from his own merits—which must be great to allow him the position—than from the very character he delineates. The principal men are so identified with their parts in the popular thought that their names in the drama remain attached to them in private life, and we hear among their neigh-

bors only of ‘Christus’ and ‘Judas,’ or, at most, of ‘Christus-Mayer’ and ‘Judas-Lechner’—appellations applied by no means in an irreverent spirit.

“In many families one or the other rôle has been transferred from father to son through several generations, as is the case with ‘Judas-Lechner,’ ‘Caiaphas-Lang’ (the burgomaster of the village), and the Rutz family, the last of whom have been uninterruptedly represented in the Sanhedrin, or High Council, in every performance since the initiation of the play, in 1634.”

THE OPENING DRAMA.

“The drama proper covers that period in Christ’s history from his entry into Jerusalem to his death and resurrection. The opening scene is one of the most effective. Hundreds of figures waving palm branches, and singing ‘All hail to the Son of David!’ crowd the stage. Joseph Mayer again represents Christ, and enters seated sideways upon an ass, followed by the apostles. He drives the money-lenders from the temple. The following acts represent the incidents of Christ’s life, in the order of the gospel story. By noon they had reached the Agony in the Garden of Gethsemane, and resuming, after luncheon (for the actors do not proceed right through, as in the old days), at half-past 1, the final scene is not reached until after 6 o’clock.”

THE BARGAIN WITH JUDAS.

“In the second act the high priests take counsel with the money-lenders, and form a plan for the destruction of Jesus.

They accomplish their end by the aid of Judas, whose treachery is bought with their money. Christ's death is, therefore, shown as the result of the working of human passions, rather than as the fulfillment of the Divine will. With this end in view, the characters of Caiaphas and Judas are considerably embellished. The former is seen as a cruel member of a jealous priesthood, and the latter as a type of a calculating, worldly fellow, whose thought is only for self.

"The scene when Judas takes the money is the more highly dramatic in the Divine Tragedy. He stands in the midst of an assemblage of priests, to receive the price of blood, and to fix the hour, day, and sign of Christ's betrayal. The thirty pieces of silver are counted out, and Judas rings them upon the table to see if they are good coin. The chorus then reappears, and sings this homily in verse:

"Sinners, you shudder at the crime
Which traitor Judas planned,
But mark his sin, and think a while
Where you may also stand.
Ah, while you blame the Jews of old,
Beware lest you the Christ have sold.'

"The interpretation of this character by the Bavarian peasants is by no means the usually accepted one. Judas is not the mean, sordid wretch we have been taught to believe, but has a naturally fine though impulsive disposition, warped and ruined by the cursed love of money.

"His repentance is swift, and his remorse terrible, as he

rushes back into the presence of the priests, to fling down the bag of silver with great violence before them, exclaiming :

“‘ Where can I go to hide my fearful shame ?
 How rid my conscience of its dreadful guilt ?
 No forest fastness is there deep enough !
 No mountain cavern dark enough ! Oh, earth,
 Open wide thy jaws and swallow me ! I can
 No longer here remain.

“‘ Oh, my dear Master !
 Him, best of all men, have I basely sold,
 Giving him up to treatment vile and rude ;
 Yea, perhaps to martyrdom and death—I,
 Detestable betrayer !
 Oh, were the Master here ! Oh, could I see
 His face once more ! I’d cast me at his feet,
 And cling to him—my only saving hope.’

“There is an awful realism in the suicide of Judas, and the curtain drops none too quickly over the awful scene.”

ORIGIN OF THE PLAY—THAT OF 1890.

“There is still in existence the original manuscript of the play, as it was performed in 1662, in accordance with the vows taken by the villagers ; but the fame of these performances only began to spread throughout the world in 1860, when the first printed report in English appeared in London.

“For this year everything is on a larger and grander scale

than ever before. The number of participants in the play is 760, or just about one-half of the total population of the village —men, women, and children. In all a sum of \$75,000 has been expended in preparation. In all 515 new and beautiful costumes have been made for the play, costing altogether \$60,000.

“Returning from his trip to Ober-Ammergau, Archdeacon Farrar sums up his impressions of the ‘Passion Play.’ No unbiased judgment will deny, in his opinion, that its influence upon the peasants has been good. He says it has deepened the religious character of ‘these now prosperous peasants,’ and been to them the very poetry of their lives. But Archdeacon Farrar also says that the gravest and the wisest of the dwellers in this little village in the Bavarian Alps feel anxious misgivings about the effects of the great periodical influx of alien elements, and not a few have resolved that this decade shall witness the last ‘Passion Play.’ ”

The foregoing article has been furnished as a matter of information, and without criticism or approval. Its unchronological nature is not the fault of the author. Cyclicopedia do not fully agree with this narrative as to the origin of the Passion Play.

I

THE GOSPEL OF ST. PETER — THE AKHMÎM FRAGMENT OF THE APOCRYPHAL GOSPEL OF ST. PETER.

“During the winter of 1886 the French Archæological Mission discovered a little book in one of the graves of Akhmîm (Christian Panopolis), on the east bank of the River Nile. The

book measures 6x4½ inches, and contains 33 leaves of parchment, stitched together into covers of pasteboard, roughly cased in leather.

"The book was found to contain fragments of the lost Petrine Gospel and Apocalypse, and of the Greek version of the Book of Enoch. On the inside of the further cover was pasted a single leaf of the Greek Acts of St. Julian. The Petrine writings occupy the first nine leaves."

CONTENTS OF THE AKHMÎM FRAGMENT.

It covers the Tragedy of Christ, from the washing of Pilate's hands until the resurrection of Christ. The narrative is longer than either of the Canonical Gospels touching the same period.

NEW MATTER FURNISHED BY THE AKHMÎM FRAGMENT.

1. "Herod and the Jewish judges of the Lord abstain from washing their hands, after Pilate's example."
2. "The order of the crucifixion is given by Herod."
3. "Joseph, who is a friend of Pilate, seeks permission to bury the body, and is referred by Pilate to Herod. Herod replies that the body would in any case be buried before sunset, in accordance with Jewish law."
4. "Herod then delivers the Lord to the people, who push him before them, exclaiming, 'Let us hail the Son of God.' They set him on a seat of judgment, saying, 'Judge righteously, thou King of Israel.'"

5. "At the moment of crucifixion he is silent, as free from pain."

6. "Now it was midday, and darkness overspread all Judea; and they were troubled and distressed lest the sun had set, inasmuch as he was yet alive. It is written for them that the sun set not on one that hath died by violence. . . . And many went about with lamps, supposing that it was night, and some fell. And the Lord cried aloud, saying, 'My power, my power, thou hast forsaken me.' And, having said this, he was taken up."

7. "And then they drew the nails from the hands of the Lord, and laid him upon the earth; and the whole earth was shaken, and great fear came upon them. Then the sun shone out, and it was found to be the ninth hour."

8. "The people beat their breasts, exclaiming, '*He was righteous!*' Their leaders cry, '*Woe to our sins!*' The disciples, suspected of designs upon the Temple, seek a place of concealment. Meanwhile they keep up their fast until the Sabbath."

INDEX.

A

PAGE

Acquittal, the first	86
Agony, prayers in the.....	11
An-ach-ro-nism, an.....	33
Angelo Michael, poetry of.....	144
Annas, the tragedy before	23
Anointing, necessity of.....	124
Antipas Herod, biography of.....	89
Antipas Herod, birthday of.....	90
Antipas Herod, beheads the Baptist.....	92
Antipas Herod, threatens Christ.	94
Antipas Herod, tragedy before.....	94
Arrest, that of Christ.	13

B

Baptist John, beheading of	92
Barabbas, preferred to Jesus.....	100
Believed, too much to be.....	144
Blasphemy, meaning of	46
Blasphemy, Greenleaf on..... (180)	46

Blasphemy, Old Testament on.....	47
Blasphemy, committed by Moses.....	48
Blasphemy, the charge of.....	34

C

Cæsar Augustus, biography of, Appendix D.....	164
Cæsar Augustus, how long Emperor.....	67
Cæsar Augustus, death of.....	67
Cæsar Augustus, worship of, Appendix D	165
Cæsar Tiberius, biography of, Appendix F.....	166
Cæsar Tiberius, becomes Emperor.....	68
Cæsar Tiberius, paying tribute to	80
Cæsar Tiberius, not a friend to.....	112
Cæsar Tiberius, death of.....	68
Cæsar Caius, succeeds Tiberius, Appendix F	167
Caiaphas, biography of.....	31
Caiaphas, tragedy before	29
Caiaphas, the bloodiest man.....	31
Caiaphas, the clique of	31
Caiaphas, Dupin on.....	61
Caiaphas, Salvador on.....	78
Caiaphas, his new charge	88
Caiaphas, palace of.....	25
Calvary, meaning of the word.....	166
Calvary, true site of.....	165
Calvary, the procession to	126
Calvary, farewell view of.....	161
Christ, description of.....	120

- Christ, the Unknown Life of..... 121
 Cohort, meaning of..... 71, 115
 Conspiracy, Jesus charged with..... 80
 Costume, that of Jesus..... 138
 Council, the Roman..... 70, 71
 Cross, Jesus did not carry..... 126
 Crosses, position of..... 138
 Crosses, conversation on..... 142
 Cross, signature of, Appendix B..... 163
 Cross, Simon honored by..... 130
 Crucifixion, beginning of..... 132
 Crucifixion, origin of..... 73, 137

D

- Darkness, evolution of..... 148
 Death-circle..... 132
 Death of Jesus, cause of..... 154, 167
 Death-council, the 31
 Death-sentence, that of Jesus..... 103
 Drama, the opening one..... 174
 Dupin, Dr., on Roman law 69, 72
 Dying, the Son of God is 154

E

- Elohee, Elohee..... 151
 Emperors, worshiped by men..... 165

F

- Farrar on the Passion Play 177
Father, forgive them 135
Forsaken, was Jesus 152

G

- Gabbatha, meaning of 75
Garden, the tragedy in 11-13
Garments, those of Jesus 138
Gentleman, Jesus was a 8
Golgotha, meaning of the word 166
Golgotha, shaking of 156
Golgotha, time there and in Indiana 164
Gospel, that of Peter 177
Government, the Roman 67
Greatness, that of Jesus 37
Greenleaf quoted 46, 81

H

- Hall, the Judgment 75
Houghton, Rev. Dr., on Jesus' death 168
Heart of Jesus pierced 159
Herod the Great, palace of 74
Herod, the tragedy before 89
Holland, J. G., on God in Christ 146
Holy One, anointing from 124

Hour, the 160th.....	123
Hours, the three dreadful ones.....	150

I

Ingersoll, his love for Christ	146
Inscription, Dupin on, Appendix A.....	163
Inscription board.....	136, 163
Inspiration, Jesus seized by.....	131
“It is a great sin”	92

J

Jerusalem, time in.....	164
Jesus, ethics of.....	9
Jesus, manhood of	16
Jesus, what shall I do with.....	101
Jesus blesses his mother.....	146
Jesus, death of described.....	154
Jews, subjects of Rome.....	67, 71
Judas, defense of (poetry)	16
Judas, his faith in Christ.....	17
Judas, honesty of	18
Judas, object of in the betrayal	19
Judas, fainting of.....	21
Judas, his confession.....	53
Judas, hanging on a tree	54
Judas, Roman lawyer on.....	55
Judas, John’s view of	56

Judas, committed no crime.....	58
Judas, his faith in Christ.....	59
Judas, Passion Play on.....	174
Judas, Adam Clarke on	62
Judas, Longfellow on.....	63
Judea becomes a Roman province.....	68, 70
Judea, procurators of.....	68
Judgment-seat, the.....	76
Judgment-Hall, the tragedy in.....	83, 106, 110
John, Jesus honors.....	147

K

King, Jesus refused to be a.....	82
King, Jesus accused of being a.....	80

L

Law, ancient, Prof. Maine on.....	69, 70
Lifted up, Jesus was	134
Longfellow, poetry by.....	63
Love, the ocean of (poetry).....	145

M

Manhood, that of Jesus.....	16, 28
Marveled, Pilate did	85
Mockery, by the Jews.....	36
Mockery, by the Roman soldiers.....	107
Mockery, the vilest on earth.....	140
Murderers, the prayer for	135
Moses, blasphemy of.....	48

N

- Name, the one Jesus gave himself 49

O

- Ober-Ammergau, Passion Play at..... 169

P

- Palace, that of Caiaphas..... 25
 Palace, that of Pilate..... 74
 Palace, the Asmonean, 89
 Passion Play, the Ober-Ammergau..... 169
 Passion Play, origin of 176
 Passovers, multitudes at (Josephus)..... 97
 Pavement, meaning of..... 75
 Pavement, Pilate and Jesus on..... 98
 Peter, his purpose to murder 15
 Peter, follows afar off..... 15
 Peter, denies the Christ..... 30
 Peter, denies and swears..... 34
 Peter, his fall..... 35
 Peter, Gospel of..... 150, 177
 Pierced, the heart of Jesus..... 159
 Pilate, the tragedy before (1) 67
 Pilate, military strength of 71, 115
 Pilate, his palace described..... 74
 Pilate, the tragedy before (1)..... 76
 Pilate, examines Jesus 83
 Pilate, the tragedy before (2) 97

Pilate, his personal appeal for Jesus.....	101
Pilate, the message from his wife.....	103
Pilate, the death-sentence by	104
Pilate, the last appeal of.....	112
Pilate, was he to blame ?	114
Pilate, his report to Tiberias.....	115
Pilate, Tertullian on.....	116
Poetry, about the love of Christ.....	145
Punishment, the Jewish.....	73
Punishment, the Roman	73
Prayer, that of the author	119
Prayer, the one for murderers.....	135
Prison, Jesus in.....	36
Procession, the Calvary.....	126

R

“Remember me.”.....	142
Renan, his faith in Christ	146
Roman Government, Jews under.....	71
Roman law, the criminal.....	69
Romans, their power over Jews.....	71

S

Salome, Miss, the dancer.....	91
Salvador, on the Sanhedrin	39, 52
Salvador, the enemy of Jesus.....	52
Salvador, on the mocking of Jesus.	140
Sanhedrin, laws governing	39

Sanhedrin, the tragedy before.	43
Sanhedrists, they are guilty of death.	61
Sedition, Jesus charged with....	80
Senate, the Roman.	69
Signature, the cross a.....	163
Silence, three hours of.....	150
Simon, the cross-bearer	129
Socrates, Jesus greater than	156
Son of God, times mentioned.....	50
Son of God, Salvador on.....	51
Son of Man, times mentioned.....	50
Stroud, Dr., quoted.....	167
Summary, the sublime.....	160
Supper, the Paschal	6
Scourging, that of Jesus.	105
Scourging, Jewish and Roman.	105

T

Texts, the eight.	122
Thirst, that of Jesus..	153
Thorns, Jesus crowned with.	107
Time, in Jerusalem and in Indiana.....	164
Tragedy, that in Gethsemane	11
Tragedy, that before Annas.....	23
Tragedy, that before Caiaphas.	29
Tragedy, that before the Sanhedrin.....	39
Tragedy, that before Pilate (1).	76
Tragedy, that before Herod.....	89

Tragedy, that before Pilate (2).....	97
Tragedy, in the Judgment-Hall.....	106, 110
Tragedy, that on the Pavement.....	107
Tragedy, close of before Pilate.	111
Tragedy, review of.....	124
Tragedy, the close of	157
Treason, Jesus charged with.....	80
Trial, illegality of (Annas).	28
Trial, illegality of (Caiaphas)	38
Trial, illegality of (Sanhedrin)	60
Trial, illegality of (Pilate), (1).....	87
Trial, illegality of (Herod).....	96
Trial, illegality of (Pilate), (2).	113
Trial, illegality of (Pilate), (3).	114
Trials, Jewish laws concerning.....	39
Tribute, Pharisees' view of	81
Tribute, Herodians' view of.....	81

V

Vitellus, Pilate subject to.....	70
----------------------------------	----

W

Wife, the stolen one.....	90
Wife, that of Pilate.	102
Woman, was it a title of respect?.....	147
Whittier, on the darkness at the cross.....	150





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